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GERALD B. WINROD ★ EDITOR

THE BETHLEHEM STORY EXAMINED

REV. CYRIL C. DOBSON
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HAMPSHIRE, ENGLAND

Rev. Cyril C. Dobson, M.A. (Cambridge), was for many years vicar of the historically famous Church of St. Mary-in-the-Castle, Hastings, England ... from which he retired three years ago. He is the author of a number of devotional, archaeological and Biblical works. He is also an official of the Garden Tomb Association which controls the premises in Jerusalem where the Tomb of Christ is located.

ANY ATTEMPT to reconstruct a detailed account of the story of the birth of Christ must take into account four points of considerable importance, the significance of which appear to have escaped commentators.

FIRST. Perhaps the key point to the story is that the Shepherds were not on a hillside just on the outskirts of the village, but some considerable distance away. We learn this from their remark after the vision of angels had faded away, "Let us now go even unto," that is, as far as "Bethlehem."

"Even" would not have been inserted had they been on the outskirts of the village. It was inserted obviously to emphasize their distance. Had they been close to the village, news of the birth might easily have reached them, and their claim to have seen a vision of angels would have been challenged as a pure invention. The distance from the village substantiated their story.

SECOND. A point of very special importance is that no one in the village, and perhaps even in the Inn itself, was likely to have known a child was actually being born that night. The event occurred in the night to two strangers, unknown to the villagers, who had only arrived in the afternoon.

It was customary in those days to retire to sleep soon after nightfall, which at that date was about 6 p.m.. All had long gone to rest when the event occurred, and the only person likely to be awake was the village watchman. It appears that even the village nurse was not summoned, for we read that Mary herself wrapped the Babe in swaddling clothes, and laid Him in the manger.

THIRD. Travail did not come upon Mary until she and Joseph were well settled for the night in the stable of the Inn. Had it begun before reaching Bethlehem, they could have travelled no further (ambulances and vehicles were not available in those days) and Christ would have been born on the roadside. This fact helps us to fix the approximate time of the birth.

FOURTH. No one in the Inn, or in the village, of course, knew that Mary was a Virgin, and that as such the Babe was a miracle Child. Neither Mary nor Joseph would have dared to make this known, even to the Innkeeper or his wife.

Had they done so, the claim would have been ridiculed and rejected. All sympathy for them would have been withdrawn, and perhaps even use of the stable would have been denied. (See Appendix Note I). As it was, they were regarded as two ordinary travellers, whose circumstances called for special compassion. Yet it was necessary in some undeniable way to make known openly that the Babe was the expected Christ and no ordinary child.

THE STORY OF THE BIRTH

Bearing these four points in mind, we are now in a position to reconstruct the details of the story.

The Biblical story begins with the account of the arrival of two travellers at Bethlehem, Mary and Joseph. The actual day and time of arrival is not stated, but may with reasonable assurance, be deduced from the following data.

First, it was on the day preceding the night of the birth, and a few hours before the birth occurred, that they arrived. Accommodation in the stable was obviously an emergency arrangement. Had they arrived a day or two previously, or even early on the day itself, there would have been time to find accommodation in the village, as they did subsequently, and not accepted a stable. Obviously they had no time to do this.

Tracing their movements backwards, it may reasonably be assumed that they reached Bethlehem early in the afternoon, an hour or two before sunset, in order to give time to find accommodation in the village, or to settle in at the Inn. They did not anticipate that the Inn would be full. (See Appendix Note III)

Bethlehem is some six miles south of Jerusalem. The journey from Nazareth to Jerusalem generally took about three days, travelling slowly as they did. They would, therefore, reach Jerusalem on the day previous, stay the night there, and then set out early the next morning to make the last six miles from Jerusalem to Bethlehem leisurely, so as to reach there, shall we say, at about 3 p.m. in the afternoon, thus giving themselves some three hours of daylight in which to find accommodation and settle.

Here unexpectedly they found the Inn full and, it being too late to find accommodation in the village, they accepted the only place that could be offered — the stable attached to the Inn, which by tradition was a rough cave hollowed out of the rock. Compassion for Mary's condition prompted the offer to them of this humble emergency shelter.

Night fell soon after they had settled in, and not long afterwards travail came upon Mary. We can hardly imagine that divine Providence would have allowed travail to begin until they were as comfortably settled as circumstances allowed. Thus Christ was born some hours after night had fallen, but the exact hour is not indicated.

We emphasize here again that the event must have been quite unknown in

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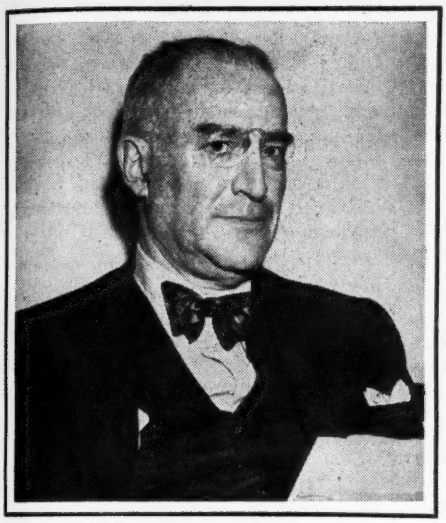
DEFENDER MAGAZINE



THE PLIGHT OF THE ARABS

BENJAMIN H. FREEDMAN
NEW YORK CITY

IN EFFECT President Eisenhower's recommendation of "formal treaty arrangements" for employment of the armed forces of the United States in Palestine, is a pledge to Zionists that we are willing to make war against the Middle East nations. The pattern has been set. Only an informed and aroused public opinion can change it.

The policy of the President and those near him would enable Zionist conspirators to embezzle Palestine's Negev "as rich as any in the world" oil reserves and the chemicals and minerals of incalculable value in and around the Dead Sea.

When Israel's gangster troops drove south seven years ago to seize the Negev Desert, terminating at the head of the Red Sea's Gulf of Aquaba, they assumed control of one of the richest land areas on this earth. David Ben-Gurion is building a military base there from which he hopes to command shipping lanes to the Far East. Egypt is determined that this goal shall not be realized.

The employment of American armed forces under "formal treaty engagements" anticipates the tragic possibilities of World War III. This is augmented by the fact that the overwhelming majority of our people are unaware of the danger. Zionist propaganda organizations in the United States have done an effective job of brain washing.

Distortions of truth and misrepresentations of facts by Zionist controlled newspapers, magazines, motion pictures, radio, television, politicians, educators, churchmen, lecturers and other individuals and mediums for controlling public thought, have carried us to the rim of another devastating war. The facts which follow will open "the windows of the mind" to receive a little fresh air.

GREEDY EYES

Prior to 1919 the Standard Oil Company of New York discovered priceless oil reserves' in the Negev Desert of southern Palestine. During that year the Company submitted to the Peace Conference in Paris their geological surveys and engineering reports made between the years 1914 and 1919.

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These documents described the oil reserves of this area as being "as rich as any in the world."

It is now known that the Zionists have a daily production potential comparing favorably with the three to four million barrels realized every day from the Iraq-Kuwait-Saudi-Iran pools to the immediate west. This means that approximately 10-million dollars a day will pour into the coffers of the Zionists (if they are allowed to keep the land stolen seven years ago).

In 1925 the British Colonial Office published a report of their exhaustive investigation of the Dead Sea entitled, "Production of Minerals from the Waters of the Dead Sea." The value of the chemicals and minerals in this body of water, based on today's market prices, stands at 5-trillion dollars.

The greedy eyes of the international Zionist conspirators have always been focused upon these enormous potential sources of wealth. They have resorted to every conceivable subterfuge to conceal their real designs. Knowledge by the public of these two basic reasons for their interest in Palestine will destroy all illusions about Zionist claims to "religious" and "humanitarian" motives.

Members of the conspiratorial group, occupying powerful posts inside the United States and British governments, have long been able to pull strings and shape policies favorable to their objectives.

The Anglo-American Treaty of 1924 sealed the fate of Palestine and the Arabs. Consideration of the Negev's oil reserves became the basic factor in negotiating the pact. This betrayal became a contributing cause to the disintegration of the British Empire which followed.

Thousands of Palestinian Arabs were later sold down the river, victims of Zionist chicanery. History tells us that retributive justice works surely, even though slowly. Nations that have par-

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ticipated in the crimes of Zionism can now begin to read the handwriting on the wall.

LONG RANGE PLANS TO DISPOSSESS ARABS

Prior to World War I Palestine was ruled by Turkey. At the outbreak of the War in July, 1914, the Standard Oil Company of New York had already shipped to Palestine a large quantity of equipment for drilling oil wells.

The British displayed great interest in the natural resources of the Negev Desert when they first occupied Palestine in 1917 by virtue of aid received from Arab armed forces which revolted against Turkey. Without this assistance, which caused Turkey to fight on a new front, England faced sure defeat.

Mr. William Yale, an employee of the Standard Oil Company, was stationed in Jerusalem 1915, 1916 and 1917. He also acted as military observer for the United States and was attached to the British and Arab forces under General Allenby, then fighting the Turkish armies in Palestine.

General Money, the British Military Governor of Jerusalem, and members of his staff, tried to force Mr. Yale and prominent Arabs into disclosing information regarding oil discoveries made in the Negev. The pressure became so great that Mr. Yale reported the matter to the Military Intelligence in Washington and through them to the State Department.

Mr. L. I. Thomas, an official of the Standard Oil Company in New York, protested to the Paris Peace Conference in 1919 that the British Foreign Office had, by the use of foul tactics, prohibited the Company's geologists and engineers from proceeding with development work in the Negev Desert.

This opposition was traced to international Zionist leaders operating inside the British Government, who had long range plans for stealing the land from the Arabs and exploiting its wealth.

When in 1919 Mr. Yale held conferences with British officials in Palestine to discuss an equitable arrangement for adjusting all problems in the Middle East, he emphasized the concern of the United States over the British methods employed in their attempt to obtain a monopoly of the oil reserves of the entire area, which included the adjacent Iraq-Kuwait-Saudi Arabian-Iran oil reserves. General Allenby and other British officials, manifested complete ignorance and appeared astonished at the suggestion of double-faced, double-dealing, double-talk.

The powers of the British Government were simply prostituted by the international Zionistic conspiratorial group.

WHY COUNT BERNADOTTE WAS MURDERED

In 1915 the British promised the Arabs their independence if they would revolt against Turkey and join the Allied Powers. Acting in good faith, the Arabs maneuvered their famous "revolt in the desert" with General Allenby leading. This resulted in the immediate defeat of Turkey.

Thereupon the Allies were able to invade Austria-Hungary and successfully attack Germany. The repudiation of Great Britain's solemn obligation to the Arabs, at the behest of Zionists, will forever remain one of the blackest pages in the history of Christian civilization. It has not been forgotten by the Islamic world.

In 1917, two years after the pledge to the Arabs, the British gave a letter to the Zionists signed by Arthur Balfour (called the "Balfour Declaration"), drafted in the United States by Supreme Court Justice Louis Brandeis and Felix Frankfurter. Although the British owned nothing in Palestine to legitimately promise anyone, they promised in this letter to the Zionists a "homeland in Palestine" and not as the Zionists falsified, "Palestine as a homeland."

The United Nations did not include the Negev Desert in the territory allocated to the Zionists in 1948. This area, "as rich as any in the world," in oil reserves, was rightfully left in the hands of Palestinian Arabs. Despite this fact, Zionist armies in 1949 marched into the Negev and have occupied it since then.

Count Bernadotte was sent by the United Nations to make an on-the-spot investigation. When Zionists learned he was about to demand that they evacuate the area, they murdered him in cold blood on the streets of Jerusalem. Zionist pressure in the United Nations has kept his report from ever being made public.

Ralph Bunche accompanied Count Bernadotte to Palestine as an assistant and became his successor. He had assisted in preparing the report demanding that the Zionists return the Negev to its rightful owners.

Bunche reversed himself and did not demand that the United Nations take the necessary steps to compel evacuation. His idea of justice is to permit thieves to keep what they have stolen. The Zionists have repaid Bunche by having him showered with honors. They have built him up in the public mind as a great somebody!

The United States has not yet fully felt the reaction of 450-million Moslems for the part played in the rape of Palestine. Can we hope to escape the consequences of participating in the most inhuman aggression by force and violence against innocent and helpless people, in all recorded history? The United States will have to work fast in helping to correct this injustice if it hopes to retrieve respect and friendship lost on the part of the world's Arab population.

"FORMAL TREATY ARRANGEMENTS"

President Eisenhower's proposal for employment of American armed forces in Palestine was officially proclaimed by his Secretary of State, John Foster Dulles, on August 26, 1955. Zionist-controlled newspapers, radio and television made certain the announcement was given world-wide publicity.

Mr. Dulles was rushed to New York on the above date to announce this offer of military and financial assistance before the Council on Foreign Affairs, an

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effective part of the Zionist "shadow government" apparatus in the United States. Mr. Dulles stated:

"President Eisenhower has authorized me to say ... he would recommend that the United States join in formal treaty arrangements to prevent or thwart any effort by either side to alter by force the boundaries between Israel and its Arab neighbors."

Under the terms of "formal treaty arrangements," the armed forces of the United States may be fighting in Middle East countries sooner than the disinterested public now thinks possible.

Let President Eisenhower visualize a group of gangsters, thieves and robbers invading his Gettysburg farm, taking over a large part of the acreage, changing the boundary lines. Then let him imagine the authorities announcing that "arrangements" have been made "to prevent or thwart any effort by either side to alter by force the boundaries." This hypothetical suggestion very well states the case of the Palestinian Arab dispossessed of his property and possessions.

JEWS HOLD POLITICAL BALANCE IN FIVE STATES

Of course President Eisenhower is a politician and as such has his eye on the 1956 election. His group naturally enjoys the prestige, power and profit that goes with administering a 65-billion dollar annual budget.

He has no doubt been advised by his subordinates, that in order to win next time, it will be necessary to obtain the votes in the Electoral College of the five States in which Zionists hold the balance of political power.

A president is actually elected by a majority of all the electoral votes cast by the States in the Electoral College. The five States essential for victory in next year's presidential election are New York, California, Illinois, Pennsylvania and Massachusetts.

In the 1952 presidential elections these five States had 148 Electoral College votes out of a total of 531, or approximately 28 per cent, more than enough to swing an election. The Zionists are credited with being able to deliver these votes through concentrated population, the power of the purse and the secret control they wield over newspapers, radio and television.

The Zionist votes in New York City carry control of New York State. The Zionist votes of Los Angeles and San Francisco carry control of California. The Zionist votes of Chicago carry control of Illinois. The Zionist votes of Philadelphia and Pittsburgh carry control of Pennsylvania. The Zionist votes of Boston carry control of Massachusetts.

This analysis is predicated on the proposition that a large number of additional Zionist votes are scattered through the smaller cities of the five pivotal States, and taking into account also the economic and financial pressures which these people are capable of exerting. The "quid pro quo" (tit for tat) deals made with other racial, religious and political groups — Negroes, Catholics, Italians, etc., is also a factor to be considered.

Practical politicians of both parties are fully aware of the behind-the-scenes power that Zionism possesses in swinging elections. And so President Eisenhower sends his Secretary of State to New York with a reassuring message that the boundaries fixed in Palestine by the international brigands are *not* to be altered.

Zionists use their power to black-

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mail political parties into competing for their favors. There is no mystery about their ability to choose presidents and dictate foreign policies, as in Palestine. This dangerous dilemma in which the 152,684,232 non-Zionists in the United States now find themselves is a matter which deserves more consideration than it is receiving.

OIL "DISCOVERED" IN NEGEV

The *New York Times* on September 24, 1955, boldly featured on the front page a "Special Cable to the New York Times," announcing the "discovery" of an oil well in Palestine's Negev area — as if this was something entirely new.

We are witnessing another clever maneuver by the Zionists to cover their tracks. Oil and Dead Sea chemicals have drawn the conspirators to Palestine from the beginning.

The Negev area is at the present time occupied by a fully equipped and trained army of youthful Zionist males and females disguised as "pioneers" to allay suspicion.

Kenneth Lowe was the correspondent for the *New York Times* who sent the "special cable" from Tel Aviv. A large map was published with the article, on which "Negev" appeared in large letters. The place where oil had just been "discovered" was indicated.

The following headline blasted its way into the reader's mind: "Israel Hits Oil in Old Drill Hole; Discovery Acclaimed by Nation." The banking firm of Kuhn, Loeb & Company, United States representatives of the Rothschild international financial, political and industrial "octopus," the masterminds of Zionist subversion in Palestine since 1862, exercises effective control over the *New York Times*.

WHAT EVERY GOOD AMERICAN SHOULD DO

The secret reasons for President Eisenhower's recommendation regarding "formal treaty arrangements" for the employment of the armed forces of the United States in Palestine are as little suspected today, as the public in 1941 suspected the secret reasons for the imminent attack on Pearl Harbor. The grave implications inherent in the President's proposal jeopardize the peace of the world today, as well as the security and welfare of the United States, more than any declaration made by an official of any government since the outbreak of World War II.

Every man, woman and child in the United States must be told as quickly as possible why their sons, husbands, brothers and fathers may soon be fighting and dying in Palestine. The facts have been spread out in this article. The reader now has the responsibility of passing them on.

If President Eisenhower does what the Zionists are demanding, it will prove to be the curtain raiser to World War III. This is a matter that comes home to every American fireside.

Ask yourself ... Why should we pour out our blood and spend enormous sums of money to aid and abet a group of international brigands in their crimes? Why should we help them protect what they have stolen?

Every father and son, every mother and daughter, and every husband and wife should sit down and write a letter to his or her Congressman and Senator. A million letters to Congressmen and Senators may keep our boys out of Palestine, and preserve the peace of the world.

The Constitution of the United States guarantees every citizen "the right to petition Congress." Use this weapon. Senators and Representatives will know that their constituents back home have the facts and this will give them courage to act. Do it before the Sun sets. Tomorrow may be too late.

PALESTINE TERROR

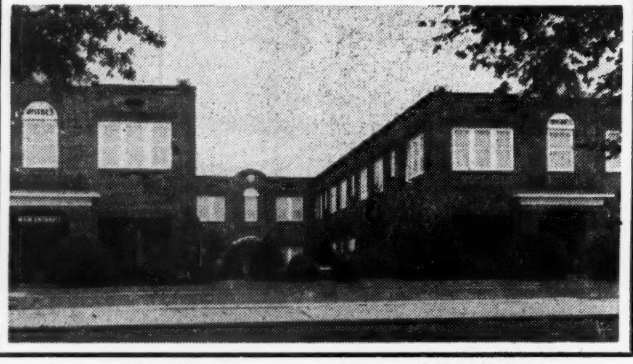
Dr. Bob Shuler
Los Angeles, California

ALMOST from the beginning the Zionist movement has been one of terror. Never in history have more bloody and horrible acts of murder, arson and pillage been committed than by the underground army in Palestine. The Stern Gang and other bodies of Jewish extremists have been a disgrace to their race and have shamed all law abiding Jews throughout the world. The assassination of one of the best friends the Jews ever had culminated these acts of viciousness.

This deplorable mess, that for months has had the whole world on the very brink of war, resulted largely from a campaign of maudlin sympathy for outlawry in Palestine. We have excused and even condoned the most outrageous anarchy the world has ever witnessed, on the ground that these Jews were forced to extreme measures to retrieve and hold their country against Arab opposition.

Th cold, hard facts are against such an emotional conclusion. Much if not most of that part of Palestine which the Zionists are seeking to take over, actually belonged and still belongs to the Arabs. They worked for it, paid for it and had title to it. They have been dispossessed by force. They have been driven from their homes and lands by murderous gangs whose use of powder and lead can have no justification whatsoever.

To charge up to Almighty God these acts of dishonor and murderous hate is the last word in blasphemy. God is not bringing Israel back to Palestine by such processes. God had nothing to do with the assassination of Count Folke Berndotte and the numerous other bloody acts of desperation that have marked the setting up of the new state of Israel.



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DEFENDER HOLY LAND TOUR

DESPITE unsettled conditions, tourist interest and travel in the Holy Land has never been as great as now. Distressing news regarding the war potential serves to keep the area constantly in the public mind ... which, oddly enough, is having a stimulating effect on tourist trade and travel.

Agencies that specialize in arranging itineraries say travel in the Middle East is almost equal to Europe at the present time. Christians are pouring in, in a greater stream, than ever before. The Arab countries are doing everything possible to safeguard and preserve all shrines sacred to the believer.

It is to be questioned if any group of Christians is more *Holy Land conscious* than the Defender Family of readers. This is due to three major developments within the framework of the Defenders organization:

(a) The launching of a missionary project with headquarters in Jerusalem, Jordan, including an Industrial School and Bible Institute, in which men and women are being taught trades and schooled in the Scriptures ... with plans for establishing later a medical clinic, orphanage and Gospel center on the Mount of Olives.

(b) The discovery of the Underground Church near the Tomb of Christ, an event that is attracting wide attention in religious circles. There now remains no doubt but what this edifice, carved out of solid rock, was used for worship purposes in the days of the Apostles. The Defenders organization financed archaeological operations until the undertaking was interrupted by official orders ... but it is hoped that permission will be received to resume work soon.

(c) The Editor's recent trip through Bible lands, followed by a series of Defender articles since his return. He has urged as many readers as possible to plan similar tours because "such a trip makes the Bible a new Book."

★ ★ ★

MANY suggestions and requests have been received to the effect that a Department of Tourism should be set up by the Defenders organization, to help Christians arrange tours of the Holy Land in a way to assure maximum pleasure and profit.

Such a Department came into existence last month. The first Defender Tour is scheduled to leave New York March 14th, returning April 7th, next year (26 days).

Questions regarding the Tour are now being answered and reservations made. Correspondence is welcome. Mail should be addressed:

Defenders, Inc.
Department Of Tourism
Wichita, Kansas

Leaving New York by plane, flying via Paris and Zurich, the first stop will be Rome for three days. Places of interest include Quirinal Palace, Trevi Fountain, Pantheon, Vatican Museums and Galleries, the Sistine Chapel and Pinacotheca, the Old Appian Way, Domine Quo Vadis, Catacombs, Borghese Gallery, Museum, Janiculum Hill and St. Peter's in the Vatican City, the Coliseum, Palatine Hill, Capitol Hill, the Imperia Fora, Roman Forum, etc.

Next stop Athens. Places of interest include the Acropolis, the Parthenon, the Theatre of Dionysus, the Arch of Hadrian, Temple of Jupiter, Mars Hill, the Stadium, Royal Palace, the Academy, University and one of the famous Museums, Tower of the Winds, the Athens Cathedral, Old Corinth, its ruins, the Museum and Temple of Apollo, etc.

Next stop Cairo. Places of interest include Egyptian Museum, Department of Antiquities, including the fabulous collection of jewels and objects from King Tut's Tomb, Mosque of El Azhar (Islamic University), the Sultan Hassan Mosque, the Citadel overlooking Cairo, River Nile, Tomb of the Caliphs, stroll through the famous bazaars of Khan el Khalil, the Pyramids of Gizeh, the Sphinx, Granite Temple, etc.

Next stop Beirut. Places of interest include American University, the Museum, Pigeons Grotto, Tyre, Sidon, Cedars of Lebanon, Byblos to see the ancient excavations, first evidence of the alphabet, etc.

Next stop Baalbek and Damascus. Places of interest include the Roman Empire's largest pagan ruins, the Temples of Jupiter and Bacchus, the Street called Straight, the House of Ananias, Judah's House and the place where the Apostle Paul was let down in a basket over the city wall, the Mosque of the Omayads, the Tomb of Saladin, etc.

Next stop Jordan. Places of interest include the River Jordan, the traditional place where John baptized Jesus, the Dead Sea, Jericho, both modern and ancient, excavations at Elisha's Spring, Mount of Temptation, Good Samaritan's Inn, Bethany, etc.

Next stop Jerusalem and Bethlehem. Places of interest include scores of Biblical interest, a few of which are the Dome of the Rock and Temple Area, Crusader Church of St. Anne, Pools of Bethesda, Pilate's Palace and Judgment Hall, the Via Dolorosa, Russian Orthodox Convent, the Old City Wall and Gate through which Christ was led to Mount Calvary, Jaffa Gate, the Tower of David, Mount of Olives, Garden of Gethsemane, Church of All Nations, Kidron Valley, Tomb of Zechariah, Bethlehem's Church of the Nativity, Shepherd's Field, etc.

The last day in Jerusalem will be Easter Sunday with services at the Garden of the Tomb and Gordon's Calvary.

The foregoing list of places to be visited is by no means complete. It is to be questioned if half the number included on the itinerary are listed. The total cost of the Tour is $1,479.00 per person. Arrangements are made by the Defenders organization in cooperation with experienced and reputable travel agencies. Dr. Billy James Hargis will serve as host and lecturer, leading the group. Inquiries addressed to the Defender Department of Tourism will be promptly processed.

He "conquered" Europe for Christ!

Photo by Seth Muse

BILLY GRAHAM:
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by George Burnham
Introduction by Billy Graham

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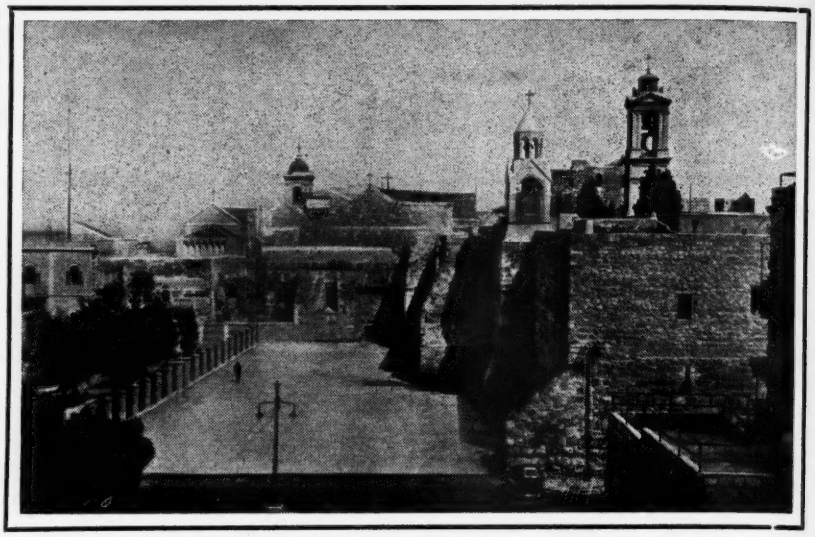

Outside view of Bethlehem's Church of the Nativity.

IT WAS my pleasure to visit the Church of the Nativity at Bethlehem earlier this year ... the edifice beneath which there is a Cave believed to be the place where our Lord was born.

In reality the Church is a combination and an evolution of several churches, comprising a sprawling layout covering a large area. Bethlehem, as we know the city today, is built around it.

The first Church of the Nativity was erected on orders of Constantine soon after his mother, the Empress Helena, made her pilgrimage to Palestine about the year 325. Prior to that time, a local tradition existed concerning a Cave near the village which was reputed to be the birthplace of Jesus.

According to Jerome, the sacred spot was desecrated and made into a shrine to the Roman deity Adonis, the mythical lover of Venus. This occurred after the invasion of Emperor Hadrian. These are Jerome's words: "In the cave where the infant Christ once cried, the paramour of Venus was bewailed."

When Constantine ascended the throne of Rome, he sensed the need of a spiritual basis for imperial unity. The Christian religion appeared to be the best medium. He therefore launched a reform movement, giving liberty to Christians, at the same time suppressing pagan observances. Churches were ordered built throughout the Empire.

The aim of all architects responsible for the succession of Nativity Churches has been twofold: to shelter and glorify the Cave, and to provide a place for public devotions. The original Church is believed to have stood about two hundred years, being destroyed by fire.

The appearance of Bethlehem, and all Palestine, underwent a change during the period that Christianity was sponsored as the official religion of the Roman Empire. Worship centers sprang up everywhere in town and countryside. There was a steady influx of pilgrims to the holy places.

Perhaps the most noted visitor of that early period was a Dalmatian priest by the name of Eusebius Hieronymus, now known to us as St. Jerome. He came from Rome and his companions included two ladies of wealth, members of a Roman family of distinction — Lady Paula, a widow, and her daughter.

Jerome, the greatest Biblical scholar of his day, was then engaged in revising the Latin translation of the Bible. He sought seclusion at Bethlehem for performance of the tedious task. The finished product became known as the Latin Vulgate. Other works, theological, biographical and critical, also flowed from his pen. He died in the year 420 at the age of 80 and was buried near the Cave of the Nativity. Paula and her daughter established a convent for women.

The original Church of the Nativity, built by Constantine and Helena, existed at that time. It was demolished under Emperor Justinian, whose reign covered 527 to 565.

Justinian sent an envoy to pull down the old Church and erect another of such size, splendor and beauty that no edifice in Jerusalem could compare with it. Someone gave the Emperor a bad report regarding the appearance of the building, with the result that the architect was beheaded upon returning to Rome.

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The Church as we see it today is, in most essentials, the work of this unfortunate man. Archaeological excavations have proved that the present building was erected on the spot where the old one stood. My guide lifted a piece of marble floor about three feet square to show me the hidden mosaic beneath it which survived Justinian's conflagration.

The Persians swept into Palestine in the year 614, but were expelled by Christian armies within two decades. The Church of the Nativity survived. But a greater peril was imminent. Nomad tribes from desert areas banded together, stormed the outposts of the Christian world and threatened to wrest the holy places from the Empire. Bethlehem was overrun and hemmed in by ferocious bands. By the year 634 Christians did not dare try to celebrate Christmas in the Church of the Nativity.

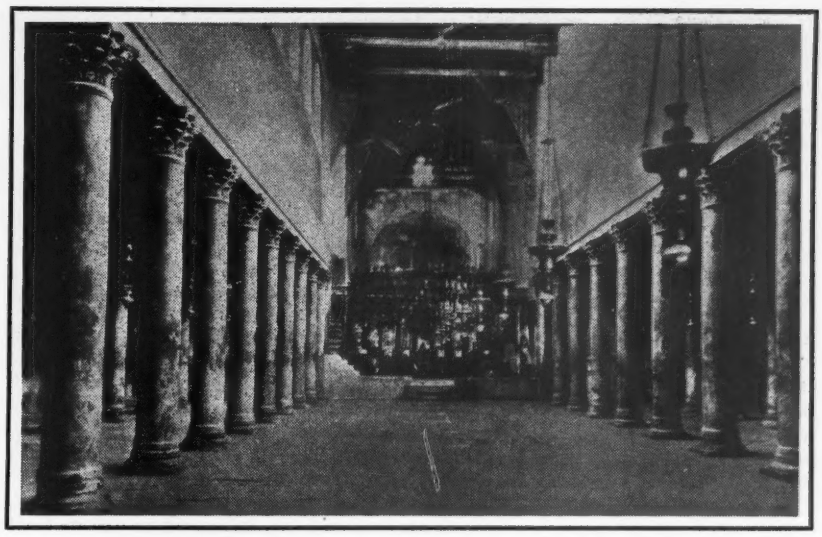
The pressure of persecution lifted by degrees, while Christian and Moslem settled down to a peaceful existence. One historian writing of this period says: "Christians continued to clean that part of the Church where Moslems prayed and to tend the lamps. Pilgrims came from distant countries to Bethlehem at Christmas time and people of both faiths prayed in the church without conflict."

Then came the Crusaders in 1099, whose arrival marked the beginning of a new chapter in the Bethlehem story. The Church of the Nativity was a major goal of Crusade pilgrims. They found it still intact, roofed with lead, floored in white marble, decorated on the walls by mosaic pictures. After six centuries, the handiwork of Justinian's architect was still in evidence.

A general restoration was undertaken during the middle of the twelfth century. The walls of the Cave were covered with marble and have remained undisturbed to this day.

Bethlehem became the scene of other struggles, but as a whole the sacred premises seemed to command respect, regardless of who was in power.

In 1461, the ancient roof timbers were seen to be rotting and threatening collapse. Turkish Sultans were then in control. The structure fell into a state of decay. It was not until 1480 that the Franciscan leader of the Holy Land was able to repair the roof and assure its safety. Two shiploads of wood from Venice and a supply of new lead from England were consumed.



Inside View of Bethlehem's Church of the Nativity.

The next century witnessed further decay and considerable vandalism. A detailed description of the Church as it stood in 1626 was written by a Franciscan friar. The repairs of 1480 had to be duplicated again in 1670, this time under the direction of patriarchs of the Greek Church. Timbers and other materials were brought this time from Constantinople.

By the dawn of the eighteenth century, Bethlehem was one of the most prosperous communities in that part of the world, due largely to the tourist trade. Travelers were often treated badly, becoming the victims of robber bands along the way. But, upon reaching the Church, the visitor invariably felt compensated, enriched and solemnized by the knowledge that he was probably standing at the very place where the Virgin entered into travail under the beams of a Star of Mystery.

The last major repair work on the Church of the Nativity was done in 1842 to correct the damage of an earthquake. The year 1918 witnessed a few touches, but the building stands today in practically the same condition that workmen left it in 1842.

★ ★ ★

THE CAVE can be entered at all times, from the north or south, by descending short flights of stairs. Upholstered benches invite the visitor to be seated for prayer and meditation. The interior is an irregular oblong vault.

Arculfus, writing in the seventh century, described it as follows:

"A sort of natural half-cavern, the innermost part of which is the Manger of the Lord ... Another place, close to the said Manger but nearer as you enter, is said to have been the actual spot of the Lord's Nativity. The whole of this Cave of the Manger of the Lord at Bethlehem has been adorned on the inside with precious marble."

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EUGENIA PRICE SERVANT OF CHRIST

MISS EUGENIA PRICE wandered for 18 years in the darkness of atheism. Today, in her early thirties, she is reaching large numbers of people, with a ringing Gospel testimony by means of books, radio broadcasts and public appearances. She calls herself a "transformed pagan."

Miss Price writes and produces a radio program called "Unshackled," which originates in Chicago and is heard over some 150 stations reaching across the continent. It dramatizes conversions, often taking as subjects men and women led to Christ along Chicago's skid row.

At the time of her conversion in 1949, Miss Price was head of her own production office, turning out large scale programs for the Columbia Broadcasting System, National Broadcasting Company and other organizations. Her scripts were regarded as top level in the profession.

She dissolved secular business connections soon after conversion, believing that to continue would compromise her witness for Christ. Within a short time broad avenues of service opened. Her exceptional talents began to be used for the Lord's glory. Truly, "old things passed away, all things became new."

Miss Price's three books have developed an amazing sales record — "The Burden is Light," "Never a Dull Moment" and "Discoveries." Distribution is reaching astronomical figures. The Fleming H. Revell Company publishes one of the titles, and the Zondervan Publishing House processes two.

THE BURDEN IS LIGHT

There is a subtitle to this book, "The Autobiography of a Transformed Pagan."

This is Eugenia Price's own story — a story more thrilling than a novel, but captivating because true. It is brilliantly written in swiftly moving chapters that keep the reader's mind *glued* to the pages.

On the surface, she was a successful business woman with material advantages which the casual observer might think bespoke happiness. But in the heart area all was emptiness and void. There were days of loneliness, spent on Chicago's North Side, seeking joy, peace, contentment and soul rest which the world could not give.

Then Ellen Riley, whom she had not seen since they were girls together, appeared on the scenes. The meeting was providential. Miss Riley had recently passed through a spiritual crisis in which the Lord's presence became experientially real. This fact made it possible for her to say the right thing at the right time when the two "chanced" to meet.

In Miss Riley's Introduction to "The Burden is Light" she says:

"There are still some people in the world who believe the age of miracles is past. These people have not met the author of this book. Her life has been one continuous miracle for almost five years and I have watched it. In August of 1949 she was a tired, bored radio writer with no belief in God. Six weeks later she was a relaxed, radiant child of God."

NEVER A DULL MOMENT

This book was written primarily for young people against a background of questions propounded to the author by serious-minded teen-agers who demanded to know the *answers*.

Miss Price explains it this way: "The questions came to me directly from high school and college students, and without these questions (which went sailing to the point in every case), I could never have 'pulled the book together.' More than that, I was certainly stimulated and made to face some issues which up to the time of this writing, I had simply tried to side-step."

Many young people will find the information they are seeking in these pages. Some of the questions require delicate handling. Miss Price is often frank but never coarse or careless. A chapter is devoted to answering each question, fourteen in all.

Mrs. Virginia F. Matson, a well-known Christian journalist, says: "As a former high school teacher for nine years, as one who has worked recently with Young Life Clubs, and as a mother of a teen-ager myself, I believe that we at last have the book we have been waiting for to give our kids the kind of help they have been clamoring for. I believe Miss Price has raised the tenets of our faith to a new dimension and given us something filling for an age that has been neglected in Christian thought and understanding."

DISCOVERIES

Dale Evans Rogers recently wrote Miss Price as follows:

"God bless you for your book 'Discoveries.' My! What a rich and glowing experience with Christ you have had. Each night I read a chapter in 'Discoveries' and how I enjoy seeing a soul unveiled, as you have unveiled your soul, in this book."

Many Christians, like Mrs. Rogers and her husband Roy, are finding this book to be a source of rich spiritual treasure. Those who go *prospecting* in its pages locate great deposits of revealed truth. There are depths, tremendous depths, in each chapter.

There are "Discoveries Concerning Discipleship," "Discoveries Concerning My Reason for Living" and "Discoveries Concerning a Number of Wonderful Things."

This book opens on page 11 with these words: "I was led into a personal walk with Jesus Christ by a disciple of Jesus Christ, who immediately set about fulfilling the command of her Lord, to make a disciple of me!"

And 120 pages later, it closes with these words: "Finally, and most blessedly, I have come upon the happy moment of discovery that this life hid with Christ in God is a *continuous unfolding*. It is not a creed to which I pledge myself and between whose rigid confines I must from thenceforth march. This new life in Christ is to me an eternal beginning."

Between these two quotations, the reader will find priceless teaching, suggestions and instruction on the art of victorious living.

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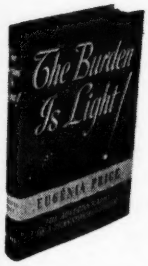

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DR. CECIL J. LOWRY

WHITHER ISRAELI?

A REVIEW OF DR. CECIL J. LOWRY'S NEW BOOK

DR. LOWRY is Pastor of one of the largest churches on the Pacific coast, located at Oakland, California ... an original thinker, a finished scholar and a man of courage.

For reasons which to him are good and sufficient, he rejects and argues against the belief that Jews are superior to other nationalities by racial origin.

He insists, according to Acts 10:34 that "God is no respecter of persons" ... and says:

"I send this book out with full knowledge that it is *hot* and controversial. If the effort causes sincere Christians to do some thinking for themselves and cease taking their Bible knowledge predigested, like they do breakfast cereal, I shall feel repaid. There are fundamental Christian leaders in this Country who haven't had a new idea on the subjects I discuss in 25 years. We can stand a little *controversy* at this point!"

The title of his book ("Whither Israeli?") would seem to suggest a study of international Zionism and the new political state, about which so much is being these days reported in the press and over the radio. But this is *not* the case.

Dr. Lowry goes deeper than that!

His treatise is theological, doctrinal and prophetical, rather than political. It bears the striking subtitle, "Mosaic Restorationism Examined."

Five well-written chapters, consisting of 35-thousand words, are employed in submitting answers to such questions as the following:

Are Jews, as we know them today, especially "chosen" of God? Do they possess rights and privileges denied other peoples? Does the Old Testament contain special promises for them, awaiting fulfillment? Who are God's chosen people?

What does the word "Israel" mean? Is the Church, born-again believers collectively, the true Israel? Is the idea of attributing racial superiority to Jewry, Talmudic or Christian?

Is Mosaic restorationism Scriptural? Does the parable of the leafing fig tree teach a national restoration to Palestine for the Jews? Is Jesus, or events in the Middle East, our true hope? Are many well-meaning Christians confused on these subjects?

The first chapter deals with, "The Problem of Mosaic Restorationism." Second, "Christian Interpretation of Prophecy." Third, "Typical Israel's Death Knell." Fourth, "The Birth of Post-Christian Judaism." And fifth, "Talmudism Invades Christian Theology."

★ ★ ★

AFTER describing briefly the rise of the Zionist state in Palestine and explaining that a certain school of Bible students attach prophetical importance to the development, Dr. Lowry explains why he believes they are mistaken.

Some preachers are accused of preaching the Jews more than they preach Christ. They delegate to Jewry proferred blessings which, in reality, belong to the Church. They "project many of the blessings that Christ has provided for His present day Church into a Jewish millennium of some future day."

To do this it is necessary to isolate and torture texts of Scripture, attaching meanings which violate known rules of interpretation. On page 61 the reader finds these words:

"It is a general principle in Christian exegesis that a doctrine must find sufficient and positive proof from the New Testament before it can be accepted as a part of Church doctrine. If the doctrine of 'the restoration' is of such vital importance, the New Testament should furnish the doctrine adequate support. In this instance, where evidence is most needed, it is most lacking."

Dr. Lowry attributes to the Talmud, and not to Scripture, the ideas which inflate the Jewish ego. This document, comprising the accumulated writings of the rabbis from Babylon to the fifth century A.D., is presented as the driving force of Judaism.

It placed the "vial upon the heart" of Jews to which Paul refers in II Corinthians 3:15 and caused them to crucify Jesus. Their attitude has never changed, thanks to the vicious, immoral, criminal contents of the Talmud.

Attempts to consummate the Talmudic dream of world domination have been made at other times, and always associated with some plan for making Jerusalem the center of power and authority.

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"Perhaps the best known attempt was that in the days of the Roman Caesar, Julian the Apostate, who enthusiastically backed the effort," says Dr. Lowry. "Persons conversant with history will remember the tragic failure. The united effort to rebuild the temple by Julian and the Jews is recorded by Sozomen."

Thereupon this source is quoted (from "The Ecclesiastical History, Post-Nicene Fathers"):

"Julian thought to grieve the Christians by favoring the Jews, who are their most inveterate enemies ... he gave them public money, commanded them to rebuild the temple, and to practice the cult similar to that of their ancestors, by sacrificing after the ancient way.

"The Jews entered upon their undertaking, without reflecting that, according to the prediction of the holy prophets, it could not be accomplished. They sought for the most skillful artisans, collected materials, cleared the ground, and entered so earnestly upon the task, that even the women carried heaps of earth, and brought their necklaces and other female ornaments toward defraying the expense. The emperor, the other pagans, and all the Jews, regarded every other undertaking as secondary in importance to this ... they reckoned upon its ultimate success, and hoped by this means to falsify the prophecies of Christ."

Sozomen goes on to relate how, as they were about to lay the first foundation of the temple, their work was interrupted by an earthquake which killed and wounded many. Neither pagan nor Jew was willing to stop. Sozomen continues:

"But all parties relate, that they had scarcely returned to the undertaking, when fire burst suddenly from the foundations of the temple, and consumed several of the workmen ... A more tangible and still more extraordinary prodigy ensued; suddenly the sign of the cross appeared spontaneously on the garments of the persons engaged in the undertaking ... Many were led to confess that Christ is God, and that the rebuilding of the temple was not pleasing to Him ... If any one does not feel disposed to believe my narrative, let him go and be convinced by those who heard the facts I have related from the eyewitnesses of them, for they are still alive. Let him enquire, also, of the Jews and pagans who left the work in an incomplete state, or who, to speak more accurately, were able to commence it."

★ ★ ★

DR. LOWRY writes off as a "racial complex" the idea that Jews occupy a place of preferment in the mind and purpose of God. He fails to find in them, or any other nationality, the perfection that such a claim would presuppose.

"All have sinned, and come short of the glory of God," he says, quoting Romans 3:23. A Jew, like every other human being, must come humbly before the Cross and accept grace to meet his needs. Racial salvation simply does not exist, according to Dr. Lowry's understanding.

Among the interpretations he rejects, and regards as virtual fetishes, is the one which says that the term "fig tree" in Scripture refers to modern Jewry. Considerable space is devoted to this subject, concluding with these words:

"It is certain that the 'parable of the fig tree and the other trees' and the 'red and lowring sky' sign (Matthew 16:2, 3) were used by Jesus as nature signs, not prophetic signs. In spite of these plain facts Christians are being asked from pulpit, radio, television and the press to watch for the 'leafing fig tree' or the restoration of Israel as a sign of Christ's return. Nowhere did Jesus or His apostles indicate this leafing fig tree had reference to a national restoration of Israel. God warns against adding to, as well as taking from His Word."

Attention is given to the so-called "ten lost tribes." These groups are believed to have returned with Judah and Benjamin.

Those classified as Jews are *not* sons of Abraham in the sense of lineal blood descent. They are exceedingly mixed racially, held together by Talmudic ties, not blood.

The books on the Old Covenant were closed with the coming of Christ. Membership in the New Covenant is determined by spiritual birth, through Christ, whereby believers are "called out of the world" (comprising the true Israel) even as ancient Israel was called out of the nations for a special mission.

"Whither Israeli" concludes with this the following summary:

"It is a fact that national Israel was a type, just as typical as were her holydays, sacrifices, priesthood and temple. It is a law in typology that a type is a temporary arrangement destined, in God's own time, to give place to the antitype. Ancient or typical Israel was a type of the New Testament Kingdom of God. The type was superseded eternally by the antitype.

"In conclusion I offer a brief suggestion concerning the common question, 'Does the present Palestinian effort have prophetic significance?' We must remember that this is only one out of many attempts which have been made since 70 A.D. Whether this present effort will create a strong international capital for world Judaism remains to be seen. The present state of Israel has stirred a storm of controversy in Christian theology. It has provoked the wrath of the Moslem world. War clouds are gathering. There is thunder over Israel!"

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MODERN ST. VITUS DANCE

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LET US RECALL the history and circumstances which brought on that first mass mania called the St. Vitus Dance:

Our story begins in Apulia, a spot which time had forgotten. Founded by Greek seafarers in ancient days, it remained mostly unchanged by the rise and fall of democracy in Greece. The Roman Republic had encircled Apulia but without affecting life in the ancient Greek colony to any appreciable extent. People of Apulia worshipped the old gods of Greece and recognized Dionysus as their chief deity. Sigerist says of the Apulians:

"Orgiastic rites of a decidedly erotic character were performed. People danced madly to the sound of music, dressed in bright clothes with garlands of vine leaves, waving the thyrsus, uttering obscene words, tearing their clothes, whipping each other, drinking wine ..."

Christianity came late to Apulia. It could make no compromise with such customs. And yet, says Sigerist: "These very rites that appealed to the most elementary instincts were the most deeply rooted. They persisted, and we can well imagine that people gathered secretly to perform the old dances and all that went with them. In doing so, they sinned, until one day ..."

And that is the day St. Vitus dancing became legitimized. Historians of the Middle Ages do not record the manner of the subversive take-over, so here we must draw our parallel from modern history:

Forces of Satan could not be compromised with the principles of Christianity. Therefore, if the orgiastic and obscene practices were to be tolerated, they must be given a "Christian look." This could be accomplished most easily by securing a Patron Saint who would seem to bless the obscenity. Such a Saint was already established in the personality of St. Vitus, child martyr of the Diocletian persecution, who was already being invoked by those suffering from epilepsy.

Then, if the orgiastic obscenities could be given the "medical look" of epileptic affliction, the legitimizing of sin would be accomplished and the forces of evil would emerge triumphant over the principles of Christ.

Here the tarantula became the servant of Satan and accessory before the fact of mass insanity. The fiction was spread that a bite from the tarantula was responsible for the St. Vitus dancing mania. Thus legitimized, the best people proceeded to engage in orgies of sex and crapulation, terpischore and thespianism, without the slightest feeling of sin.

Before dismissing the records of the mass insanity of the Middle Ages, and turning to the modern mania, let us impress two important statements of fact:

1. The mania began in an obscure district in southeastern Italy, a spot which time had forgotten, in the 13th Century.

2. The mania spread throughout Europe and remained for several centuries before it began to die out.

May we suggest that you consider this possibility? Perhaps the mania of the Middle Ages merely changed its form and became the mass insanity which obsesses the world today — and which seems to have reached shrieking intensity in the United States, where the people are subject to "epidemic outbursts of mental and physical excitement" as never before in our brief but brilliant history. In any case, we have become the victims of a type of mass madness.

Like Baglivi and Ferdinandus of the Middle Ages, we who are living during the intensity of the present mania cannot clearly define its origin or causes, though we must suffer its effects. However, by studying its symptoms and observing its effects, we can (like Ferdinandus) determine that it is a type of mass insanity; that it began in Europe and did not come to the United States until the latter years of the last century, when it was brought over by afflicted peoples of certain areas of the Old World. We know, too, that the epidemic is inspired by the anti-Christ, seeks to disguise itself in robes of sainthood nonetheless, and strives to dethrone the eternal God. Let us look at this modern St. Vitus Dancing in a different light:

Modern folk, when "bitten" by the tarantula, first feel a state of spiritual and mental insecurity. But, instead of invoking the aid of the True God, they begin seeking false patron saints.

Some have turned to a man-made patron saint called Karl Marx. Some sought solace from insecurity in a Hitler or a Mussolini. In the United States, the vast mass of those "bitten" turned to Saint F.D.R. for surcease from their spiritual and mental insecurity.

Regardless of the man-made patron saint invoked by the modern victim of the tarantula, the victim's health chart assumes an almost identical reading. The victim is diagnosed as suffering, not from spiritual and mental insecurity, but from social and economic insecurity. Immediately the victim is promised treatment which is nothing more or less than treatment of the effect rather than the cause.

The treatment always begins with the administering of copious doses of slogans (just as the St. Vitus Dancer felt compelled to wave the thyrsus). In one part of the world, the slogan was "lebensraum." In another it was "liberte, egalite, fraternite." In still another it was "workers of the world, unite," "new deal," *ad nauseum*.

If the use of a modern adaptation of the St. Vitus madness has induced a mass mania which prevents people from recognizing the truth, even when that truth is staring them in the face — does not the remedy suggest itself? The cause of our national ailments is spiritual and a remedy at that level must be found.

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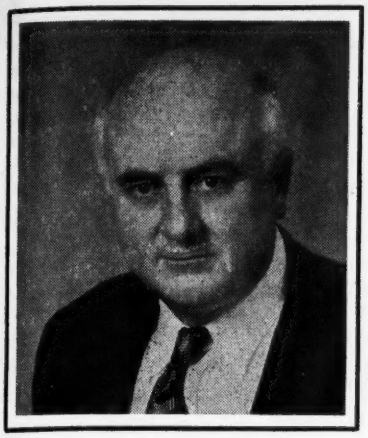

CHEMICAL WARFARE AGAINST CANCER

DR. GERALD B. WINROD

THE TECHNICAL TERM used to describe the Hoxsey method for treating cancer is *chemotherapy*, which means correcting bodily conditions through chemistry.

Dr. Harry M. Hoxsey, America's outstanding leader in the crusade against cancer, says: "For more than 50 years my father and I have been treating cancer with a great degree of success, by means of chemical compounds and without the use of surgery, radium and X-ray. We consider cancer a systemic disease. We are convinced that, without exception, it occurs only in the presence of a profound physiological change in the constituents of body fluids and a consequent chemical imbalance in the organism. This concept, based on extensive practical experience in treating thousands of cancer cases, is in full accord with the most advanced research by specialists, who admit the futility of approaching the problem with surgery, radium and X-ray."

The Hoxsey medicines change the body chemistry by working through the blood stream. This restores an insulation of natural immunity to the damaged cells. The American Cancer Society refers to research work in the field of chemistry, in a statement released for publication, which says:

"Until recently cancer authorities said that no chemical ever cured cancer. This is no longer true. A few compounds now will cure certain experimental animal cancers. If any, at this time will cure human cancers, it has escaped the attention of responsible cancer authorities of the American Cancer Society."

Whoever wrote those words, would only need send "responsible cancer authorities" to the Hoxsey Cancer Clinic, 4507 Gaston Ave., Dallas, Texas and go through the twenty-thousand documented case histories to learn that all kinds of cancers, internal and external, have been cured by chemical processes.

Discoveries by members of the Hoxsey family have pushed back medical frontiers and opened a new age in the control and cure of this dread disease. They will some day receive credit for having rendered a great and beneficent service.

★ ★ ★

THE FOREGOING trend of thought brings into focus a remarkable, stimulating and well-written treatise which appeared in *Life* magazine, October 31, 1955, entitled "A Plea Against Blind Fear Of Cancer."

The article, because of its superior quality, makes up for some of the horrible stuff that so often appears in the Luce publications.

No, Dr. Hoxsey didn't write the article! And in saying this, we are being facetious. Under existing conditions, *Life* would not dare publish such a treatise from his pen, although it contains some of the very things he has been saying about cancer for years.

The article was written by one of the Country's most noted surgeons, Dr. George Crile, Jr., concerning whom the editor of *Life* says:

"Dr. Crile has had 18 years' experience as a surgeon at the Cleveland Clinic. Almost half of his surgery is connected with cancer treatment. The material in this article, drawn from his years of study and wide knowledge of cancer patients, will be incorporated in his book, Cancer and Common Sense ..."

The thesis falls into three major divisions:

FIRST

Dr. Crile deplores the fear psychosis created by propaganda agencies which causes people to rush hysterically into too much surgery, radium and X-ray.

"Those responsible for telling the public about cancer have chosen to use the weapon of fear, believing that only through fear can the public be educated. Newspapers and magazines have magnified and spread this fear, knowing that the public is always interested in the melodramatic and the frightening. This has fostered a disease, fear of cancer, a contagious disease that spreads from mouth to ear. It is possible that today, in terms of the total number of people affected, fear of cancer is causing more suffering than cancer itself. A constructive and helpful philosophy of life has never been built on fear. Today fear of cancer is diverting our efforts, our funds and our time away from the constructive and vitally important matter of basic laboratory research."

SECOND

Dr. Crile castigates members of his profession who are too eager to get patients stretched out on operating

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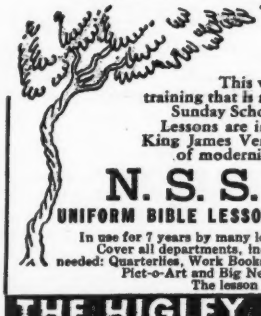

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tables. Reference is also made to the subject of fees charged, but very adroitly.

"Ultraradical surgery — the wholesale removal of organs and large sections of surrounding tissue — is not a merely negative attack. It is a positive attack that causes great expense, untold suffering and usually shortens the span of life. The conventional time-tested cancer operations are useful. But many of the modern, ultraradical operations can be a cruel waste. Operations on extensive and highly malignant tumors are not often successful. They break the natural barriers and spread the disease. Even when these cancers are detected 'early,' even when the most radical operations are performed, the disease is rarely checked. Through the operations the cancer cells may gain further access to blood vessels and lymph nodes and spread even more rapidly. Every blast of cancer propaganda makes millions of people worry, makes them more susceptible to the medical surgeon. People who never had cancer have died of operations done in cancer's name."

THIRD

Dr. Crile demands more research, especially in the field of chemistry, in searching for a cancer cure. He feels surgery, radium and X-ray have reached their limits and that new doors should be found to enter.

"We are at the point where extending the amount of tissue removed by a surgical operation or increasing the amount of radiation used in the treatment of a cancer gives less and less improvement in results. The limiting factor in both surgery and radiation is the necessity of preserving the vital organs into which the cancer may have spread. Since we cannot safely extend these treatments further, we should now shift the emphasis to the study of the chemistry and the very nature of the cancer cell. The frontier is no longer surgery, it is basic research. ... Basic research sounds far less practical and exciting than clinical work, but in the end it is more important."

Says Dr. Crile (himself a surgeon): "The frontier is no longer surgery, it is basic research." "We should now shift the emphasis to the study of the chemistry and the very nature of the cancer cell."

To this Dr. Hoxsey, his colleagues and doctors on the staff of the Hoxsey Cancer Clinic at Dallas will say a fervent, Amen!

But let someone tell Dr. Crile that the "basic research" has been done. His theory is correct. Surgery, radium and X-ray have failed. Best medical thought is saying, turn to chemotherapy, put away the knives, change the chemistry of the cancer cell ... and this has always been the approach of the Hoxsey family in dealing with the problem.

The Hoxsey Cancer Research Foundation maintains laboratories as well equipped as the best in the United States where experiments and research are constantly conducted. It has been proved by laboratory tests that the blood chemistry of the patient undergoes a definite change by taking the Hoxsey medicines orally. There is no cutting, burning or bleeding.

After the treatment is started, laboratory technicians are able to detect a change in cell activity. This is most significant. It proves that when the Hoxsey chemical compounds enter the blood stream, resistance to the malignant cells immediately begins. A therapeutic agent wields a precise effect.

This comes within the scope and classification of chemotherapy.

★ ★ ★

THE PROOF of the pudding is in the eating. The value of the Hoxsey treatment has been established by thousands of cures supported by documentation — the kind of documentation that has stood up in court cases, winning decisions and gaining the approval of judges and juries.

The Defender Magazine, and Defender Hour radio broadcasts, have presented a large number of case histories establishing *cures that have stayed cured* for ten, twenty, thirty years and even longer. This is important information, considering that one out of every five Americans are today carrying this disease in their flesh.

The case of Mr. Clifton H. Smith, a flour mill employee of Fort Worth, Texas is an example. His is one of the most remarkable cures ever to come out of the Hoxsey Cancer Clinic. Thousands of people have been thrilled by reading Mr. Smith's testimonial (which follows):

"In July, 1939 I began to have trouble with my throat. It felt as if there was something growing inside, on the right side. Then a lump came on my neck, just below the right ear. It got bigger and bigger. Within two and a half months it was huge, swelled out like half a football, all the way from my ear to my collar bone.

"I went to Dr. Van de Rothgeber, who has an eye, ear, nose and throat clinic in the Medical Arts Building, Fort Worth. He thought it was a social disease and sent me to the Terrell Laboratories for a Wasserman blood test. It came back negative. So then he put me in the Methodist Hospital (it's called the Harris Hospital now).

"The next morning he went into my throat with an electric knife. There was a huge mass way back there, and he got a lot of it out, enough to nearly fill a half pint fruit jar. He couldn't get all of it. He said about half the mass was still there and it was wound around my jugular vein, leaving a passage about the thickness of a lead pencil. He called in other doctors to see it.

"They sent the mass to the laboratory and when the report came back they wouldn't tell me or my wife what the trouble was. All Dr. Van de Rothgeber told her was if I had any business to straighten out, I'd better do it because I was hanging on the limb. She was going to be a widow.

"Well, I went back to work and pret-

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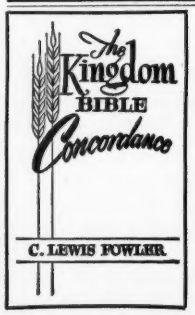

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ty soon a whispering campaign started. One of the doctors who was in on the operation went hunting with a fellow who worked with me and told him that the biopsy had come back cancer. This fellow spread the word at the mill and finally the bookkeeper, who was a friend of mine, heard it. He called up my wife and told her what my trouble was. That's how I learned that I had cancer.

"I went to the doctor and asked him what I could do. He said there was but one thing to do, hit it with X-ray or radium. He sent me to Dr. X. R. Hyde, an X-ray and radium man in the Medical Arts Building. I went there on November 10, 1939 and Dr. Hyde put on what he called a 'block treatment' for about 24 hours. Then he taped five needles to my neck for about five days, eight hours each day. The swelling went away but I was all red from the tip of my ear down as far as you could see.

"About six months later the swelling came back, two places opened up on the outside of my neck and were discharging pus. I went to the Lisbon Veterans' Hospital at Dallas. Dr. Baker there suggested that the best thing to do was to go to the Hines Cancer Clinic, the Veterans' Administration Hospital at Chicago, Illinois. So I applied for a reservation. It finally came through and I went to Hines on September 2, 1940.

"They put me on the table, examined me and found a big mass hanging down like a bunch of blueberries far back in my throat. They went ahead and took another biopsy and it turned out sarcoma of the interior glands of the neck.

"One of the doctors wanted to take out the soft palate of my mouth, plate it with gold, and then give me deep X-ray. But two others advised me not to take the treatment, the mass being too close to the brain. They said I'd never live through it. I stayed there two weeks and every night I lay awake and could see nothing but the black box ahead of me. I made up my mind I wasn't going to take that deep X-ray. So I refused the treatment, left Hines. I'd lost 27 pounds in those two weeks; when I got on the train I couldn't hardly walk.

"I came back to Fort Worth and after a while went to Dr. Hyde and took some more radium treatments, a series of six settings, from January 1941 to April 1941. I was burned up. I couldn't take any more. I was a walking agony, pain and distress. I wanted to die and I smelled like I ought to die.

"The odor was so bad you couldn't hardly stand it. I was ashamed for anybody to come to my house. I couldn't talk above a whisper. I couldn't hardly hear. I couldn't see. I couldn't breathe. I couldn't sleep.

"Well, one day a friend of mine by the name of Cole came and told me about the Hoxsey Clinic. So I went to Dallas. That was on June 8, 1941. Dr. Hartzog was with Dr. Hoxsey then. They both looked me over. They told me I'd had the infernal hell burned out of me. There wasn't but one chance in a thousand and they could help me. I told them I'd take it. 'If you can't help me, put me out of my misery,' I begged. They gave me a bottle of black medicine. I was to take it three times a day after meals, and at bedtime. And they told me to come back in two weeks.

"So help me God, after the fifth dose of that medicine I waked at two o'clock in the morning and my mouth was full of blood and I went to the bathroom to dispose of it. I hung my head over the bowl and suddenly something popped in the back of my neck, right where my head and neck join together. My wife woke up and called to me. And I said, just as natural as you please, 'I am here in the bathroom.'

"It like to have scared her to death, my talking like that for the first time in months. She ran in, then she grabbed the kids and told them I was talking. They were sure happy, and I was too. That's the truth, that's exactly what happened, and I'll swear it on a stack of Bibles as high as the tallest building in Dallas.

"My speech came to me, my hearing came back and my eyesight began to get better and better. I kept on taking the medicine for a period of five months. Then the tissue began to break down on the outside where the radium had scarred it and it had all rotted out.

"So they put on the yellow powder. They did this twice. It went plumb on through my neck into my mouth, and the mass in my throat began to dry up. I guess it was a couple or three months before it came out. The doctor took forceps, kept working on it from the outside, and it all came right on out in a big, hard mass with thousands of little roots. And a piece of my cheek bone came out too, a little snip about the size of a dime.

"I had a hole in my neck. I could take water in my mouth and roll my head to one side and it would run out through the hole down my neck. It finally healed and filled in with tissue. Now all I have is a small scar on the side of my neck. I began to eat solid food and pick up weight. I weighed only 145 when I first went to the Hoxsey Clinic and I weighed 189 when I was discharged from there some 18 months later. That was around the end of 1942. I haven't had any trouble with my throat since then."

This is the record, complete and documented, of a man cured of cancer 14 years ago by the use of Hoxsey chemotherapy ... with no sign of a return of the malignancy. And Mr. Smith's experience is only one of many equally remarkable.

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DR. IRA WALTON DREW

AN INTERVIEW WITH DR. DREW

THE FOLLOWING intriguing letter was received from a Defender reader in Philadelphia last August:

"Gentlemen: I first learned of Dr. Robert Lincoln's discoveries and the Bacteriophage treatments by reading articles in your magazine. We have a man here in Philadelphia, a former member of Congress, who uses the system and believe me, some of his results are out of this world. His name is Drew, Dr. Ira Walton Drew, at 5304 Wayne Ave., and I am surprised that you have never written him up. You must not know about him, and I therefore suggest that you get on his trail.

"Dr. Drew knew Dr. Lincoln personally and worked with him. I personally doubt if there is in the Country any doctor better qualified to give you the kind of information that people want and need about the Bacteriophage treatment ... Sincerely, O. L. M."

Other letters, similar in content, have been received from Pennsylvania readers. One patient in New York City, who went to Philadelphia for care by Dr. Drew, wrote professing triumph over a long standing ailment which had been pronounced incurable.

Finally, last month a member of the Defender staff arranged for an interview. He found Dr. Drew affable, willing to answer questions, but cagey about making claims for the Lincoln treatment that might be interpreted as sensational. There was a tendency to play *down* his achievements in medicine, but a decided willingness to discuss, and even play *up*, the record which he made in Congress.

The interview rambled along as follows:

Question: Dr. Drew, how did you like being a Congressman?

Answer: I liked it. I found in serving the Seventh (now the Sixth) Congressional District located in Philadelphia, an opportunity to serve my fellow man at a different level than as doctor. It was an interesting diversion. I have always been interested in politics. At the age of 21, I was chairman of my Ward back in Burlington, Vermont.

Q. How long did you serve in Congress?

A. Only one term.

Q. Doctor, I believe you are an Osteopath?

A. Yes. I was graduated from the Philadelphia College and Infirmary of Osteopathy in 1911 and have been in continuous practice in Philadelphia since that time, except, of course, for my tenure in public office.

Q. Defender readers will be interested in knowing how you happened to take up the Lincoln method of treatment. Would you care to tell them?

A. Well, a few years ago, Dr. Leland Brown, an outstanding laboratory technician in Philadelphia, called my attention to Dr. Lincoln's work at Medford, Massachusetts. Dr. Brown's presentation of the subject was so interesting that I went at once to Swarthmore, where the laboratory of the Lincoln Foundation is located. What I saw there was so convincing that I flew to Medford and met Dr. Lincoln. I was allowed to visit with many patients suffering from a variety of diseases. Their stories of improvement caused me to extend my visit and I had long conversations with Dr. Lincoln. This was the first of several trips to the Clinic and in time Dr. Lincoln and I became firm friends.

Q. I understand you know Charles W. Tobey, Jr., son of the late United States Senator Charles W. Tobey of New Hampshire. What about the report of his being cured of lung cancer?

A. My acquaintance with Senator Tobey caused me to be particularly interested in his son's case. Mr. Tobey was told he had an incurable cancer of the lung. I went over this case with Dr. Lincoln several times, reviewing the biopsies and the X-ray photographs, the latter showing continuing improvement from the date the Bacteriophage was first used. I met Tobey, Jr., for the first time, at a dinner in Washington with his father and Dr. Lincoln. Since that time I have visited Mr. Tobey at his home in Concord, New Hampshire, where he is at this time alive, well and in the practice of law.

Q. It is reported that you have tried to interest the Osteopathic profession in Dr. Lincoln's work. What happened?

A. Yes. My continued friendship with Dr. Lincoln and the results I had seen procured by the use of the Bacteriophage led me, in his behalf, to try and interest my profession in making a study of his work. All requests for such a study were denied.

Q. What is your personal opinion of Dr. Lincoln and his discoveries?

A. Dr. Lincoln had one of the keenest medical minds of any man I have ever met. His entire interest was in helping ill humanity and further perfecting his Bacteriophage. Had he so desired, Dr. Lincoln could have become a wealthy man as patients from many parts of the world sought his care. But money did not interest him. When I saw his body lowered into the grave I knew that humanity had lost a great man. His estate was insignificant.

Q. I interrupted you. Were you through discussing the Tobey cancer case?

A. I referred to Mr. Tobey as being a victim of cancer. I want to state positively that I never heard Dr. Lincoln say he had a cure for cancer. Progress in certain cases of cancer was such that

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he pleaded for a research plan that might show whether the Bacteriophage had effect in this disease. Such a study could only be made over a period of years in a great institution. His plea was never granted. Personally, I hope such a study may some day be made.

Q. How does the Bacteriophage become effective in so many different diseased conditions?

A. An answer to that question would necessitate the writing of a book. Briefly, however, Dr. Lincoln was studying the action of the Staphylococcus, which is the common organism found in sinusitis. These organisms, lodged in the naso pharynx, are believed to secrete a toxin which invades the body and becomes instrumental in producing various diseased conditions. The Lincoln Bacteriophage apparently overcomes the effect of this toxin and brings relief in many chronic diseases.

Q. How is the Bacteriophage administered?

A. It is administered by the means of a spray inhaled through the nostrils. There are two types of Bacteriophage, the Alpha and the Beta. The method of treatment varies according to the condition of the patient and the disease involved. New strains have been developed at the Lincoln Foundation laboratory by Dr. Christopher Roos, whose work in this field has given him a nation-wide reputation. It is hoped these new strains may add to the effectiveness of the Alpha and Beta.

Q. Can you give any information on the types of diseased conditions that have been helped by the Bacteriophage?

A. That was a question which puzzled me on my first and even subsequent visits at Dr. Lincoln's Clinic. How could such widely diversified conditions as arthritis and tuberculosis be helped by the same curative agent? I made a point of writing to physicians whom I knew were using the treatment. One, a specialist in ear, nose and throat, answered that in 99 cases of post nasal sinusitis, 98 had responded to Phage therapy. Another physician specializing in arthritis wrote that he had visited arthritis clinics in this Country and Europe and had found no agent more useful than the Bacteriophage. And so it went. Reports are continually flowing into Swarthmore from Fellows of the Foundation who write of results in tuberculosis, arthritis, diabetes, multiple sclerosis, colitis, asthma, skin infections, Buerger's Disease and others. My own experience has convinced me of the importance of using the Bacteriophage in many of the chronic ailments.

Q. Have you frequently visited the laboratory at Swarthmore?

A. Yes, I have been there many times. This laboratory is completely equipped and subjected to Federal and State inspection. Every known precaution is taken to provide a pure, effective Bacteriophage. The laboratory is spotless and the greatest care is taken in packaging and shipping the product to Fellows of the Foundation. I might explain here that any licensed physician can become a Fellow of the Foundation. In fact, any physician using the Phage must become a Fellow. The Foundation frowns on unethical practices and promptly refuses to supply those who are unwilling to follow the rigid rules laid down for the Fellows. Many physicians of note are using the Phage and their reports to the Foundation are accumulating a mass of information that in time will be made available to all Fellows of the Foundation. These reports are also available to any medical college or hospital or individual physician who seeks information.

Q. What is your connection with the organization?

A. I want to make it clear that I have no connection with the Foundation other than as a Fellow, like all other physicians who use the Bacteriophage in their practices. No one can legitimately make a claim that a panacea has been discovered by Dr. Lincoln. It will take years to scientifically evaluate his discoveries. But there are reasons for supposing that an all new approach in treating human ailments is being opened.

Q. What, in your opinion, is the future of the Lincoln Bacteriophage?

A. My hope is that in the not distant future organized medicine may make possible in some hospital or hospitals a detailed study of the effect of the system in such conditions as asthma, multiple sclerosis and cancer. Individual reports by physicians are conclusive to those who make such reports, but no single physician has the facilities for doing what needs to be done. Such work must be carried on by physicians who are specialists in their various fields. When this is done, I am confident of final approval of the method which is these days being so much discussed.

Thank you, Dr. Drew, thank you very much!

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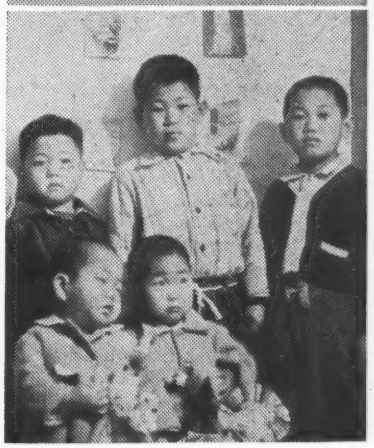

Five of the children at the Dong Sung Orphanage supported by I.G.L. in Pusan, Korea

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THE STRATEMEYER LETTERS

An exchange of letters showing how the Jewish Anti-Defamation League operates . . . and how a General in the United States Army refused to be intimidated.

IN HIS forceful little book, "The Jewish Power," Rev. Kenneth Goff says: "Just why any race should be permitted to operate a Gestapo in the United States is not clear."

He was referring to the Jewish Anti-Defamation League of the B'nai B'rith, a heavily staffed and richly endowed secret police agency, with a force of more than 2000 investigators and thousands of other helpers, operating from more than 1200 centers, forming a network reaching throughout the United States.

Mr. Goff continues: "They keep files, listing the names and containing the records of every man and woman in whom, for any cause the Jews might have the least interest. The organization has been correctly called an invisible government."

The Anti-Defamation League possesses tremendous striking power. Its operations remind the discerning Christian of the term Christ used against the Jews of His day whom He called "generation of vipers."

Leaders of the organization are shrewd, clever and cunning. Those whom they mark for destruction are given a hard time. It frequently happens that they strike through Gentile fronts. A suave approach is often employed as a cloak for their dagger.

★ ★ ★

LATE last year General George E. Stratemeyer, one of the greatest military figures our Country has ever known and for many years a close associate of General Douglas MacArthur, became profoundly impressed by reading Colonel John Beaty's book, "The Iron Curtain Over America."

On September 14, 1954 he wrote a letter praising the treatise — prints of which were given wide circulation with his permission.

Colonel Beaty was well equipped by training and experience to write such a book. During 1926 he traveled in 29 countries for the Albert Kahn Foundation, reporting on international affairs. Because his observations ran counter to a plan for world domination mapped by certain groups "a censorship blacked out efforts at imparting information."

His novel, "Swords of the Dawn," published later (1937) was well received. But a censorship was clamped upon his "Image of Life" (1940) which sought to warn Americans against the "degradation of their cultural standards."

In 1940 Colonel Beaty was called into active duty in the Military Intelligence Service of the War Department General Staff. He later became one of two editors of the famous highly secretive war-time "G-2 Report" issued every noon for the White House, Cabinet members, Pentagon leaders and a few others occupying top level Government positions — summarizing the world situation from confidential sources.

After the active phase of the war ended, he was offered a choice of three positions with the Army, all of them interesting and flattering. But his heart was calling him back to Texas and the University where he had spent pleasant years of the past (Southern Methodist University, Dallas).

On three different occasions, he has during these intervening years, accepted short military assignments. His primary concern, however, was to write a book, spreading before the American people the JEWISH PLOT to wreck civilization and gain world domination. Such a book could be expected to strike terror to the conspirators.

It is from this background that the following exchange of letters emerges.

GENERAL STRATEMEYER'S LETTER TO COLONEL BEATY

(September 14, 1954)

Winter Park, Florida
September 14, 1954

Dear Colonel Beaty:

Recently I was called before the United States Senate Internal Security Subcommittee which came to Orlando, Florida to hear my testimony. During the "Hearing" I asked many questions to which I did not know the answers.

A gentleman who read most of the transcript in the September 3 issue of "U.S. News and World Report," sent me a copy of your great book "The Iron Curtain Over America" which he said would answer my questions.

I want to tell you that your book did answer my questions. Of course, I have spent all my life in the Service and it is hard to believe we had and have such traitors in our Country and who still go scot-free.

I congratulate you on your book and the service you have performed for our Country. If my health would permit it I would go on a continuous lecture tour gratis and preach your book and recommendations.

My "Iron Curtain Over America" will be on loan continuously and I intend to recommend its reading in every letter I write. You are a great American. God bless you.

Sincerely,
George E. Stratemeyer

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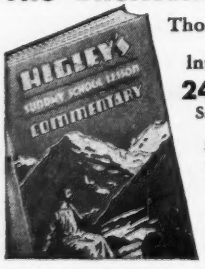

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THE ANTI-DEFAMATION LEAGUE'S LETTER TO GENERAL STRATEMEYER

(October 4, 1955)

New York, N.Y.
October 4, 1955

Lieutenant-General George E. Stratemeyer
P. O. Box 424
Winter Park, Florida

Dear General Stratemeyer:

It is never a pleasant duty to impose distressing problems upon public personalities such as yourself, and for some time it had been our hope that this letter to you might become unnecessary.

Just a year ago, the publishers of "Iron Curtain Over America" began distributing, as part of a sales campaign, copies of what purported to be a letter from you to John O. Beaty, the author, endorsing this volume and recommending it to Americans in general.

At that time we withheld writing you because we felt that inevitably the facts about Mr. Beaty and his book would be brought to your attention and that you would then take appropriate action.

A year has gone by and we now find that "The General Stratemeyer Letter Written to Col. Beaty" is the subject of a flyer being distributed by Gerald L. K. Smith's Christian Nationalist Crusade. Enclosed is a photostatic copy of that leaflet, which you will note acknowledges unashamedly that "Iron Curtain Over America" is anti-Jewish.

This leaflet is being distributed in large quantities and thus links your name widely and publicly with the anti-Semitism of Gerald Smith and John Beaty. We take it for granted that you are familiar with Smith's long and notorious record as an anti-Jewish hatemonger. Perhaps you are not as aware of Mr. Beaty's record.

Professor Beaty is no newcomer to the field of anti-Jewish propaganda. As long ago as 1948 he was delivering anti-Semitic lectures in the Southwest. Until December 1951 his activities were confined to desultory speaking engagements whose effects appear to be irritating only in a local sense. Then he made his debut as a national anti-Semitic propagandist with the publication of "Iron Curtain Over America."

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this point with our detailed analysis of the book; suffice it to say that it is a compilation of anti-Jewish lies and distortions which have caused it to become a kind of primer for lunatic fringe groups throughout the nation.

Lest you feel that ours is a partisan Jewish view of this book, we would point out that "Iron Curtain Over America" has been denounced by the Methodist publication *Zions Herald*. Others who have condemned it are Father J. J. Mulloy of the Jesuit High School of Dallas; Dr. Orval Watts in the publication *Faith And Freedom;* and William Henry Chamberlain in the *Chicago Tribune*. (Photostatic copies of these condemnations are enclosed.)

Finally, you should know that, as a result of his activities, Professor Beaty was censured in May, 1954 by the Board of Trustees of Southern Methodist University.

In view of the foregoing, it is our feeling that you may want to consider the advisability of some public action which can assure the American people, who hold you in such high regard, that you repudiate religious hatred, as we know you do, and the use of your name by Professor Beaty and Gerald L. K. Smith.

We would appreciate your response which we hope will relieve the concern that has been expressed to us by the many people who have seen Gerald Smith's newest leaflet.

Sincerely yours,
Henry Edward Schultz

GENERAL STRATEMEYER'S LETTER TO THE ANTI-DEFAMATION LEAGUE

(October 12, 1955)

Winter Park, Florida
October 12, 1955.

Mr. Henry E. Schultz
Anti-Defamation League
of B'nai B'rith
New York 17, N. Y.

Dear Mr. Schultz:

Your letter of October 4, 1955 with enclosures received and I want you and your organization to know that I forcefully resent what you have said or implied.

First, I want to make it clear that I am not, nor have I ever been, anti-Jewish. I have many Jewish friends throughout this country, who are loyal honest Americans.

As for your use of the meaningless expression "anti-Semitic" it makes no sense. According to the dictionary, the word Semitic pertains to the descendants of Shem which includes Assyrians, Hebrews, Pheonicians, Arabs, Abyssinians, etc. It also pertains to the Semitic languages collectively. Therefore, how any one person or group of persons could be anti-Semitic is beyond my understanding.

Who are you and your organization to tell me what I should read and what I should recommend other loyal American citizens to read? And, by the way, just what is the purpose of your organization?

Not until I read John Beaty's book "The Iron Curtain Over America" did I learn what was going on back in the United States of America while I was overseas fighting for my Country.

I think every loyal citizen of our Country whether he be Protestant, Jew, Catholic or Mohammedan should read "The Iron Curtain Over America." I do not consider that book anti-Jewish in any sense of the word. In fact, I consider it a defense of all loyal American Jews and every Jew that loves these United States of ours should read it.

What connection exists between Mr. John Beaty and Mr. Gerald L. K. Smith I have no knowledge as I do not know either gentleman. I did authorize Mr. Beaty to use my letter to him and that is no one's business but my own.

When the United States of America reaches the point where a citizen cannot read what he desires to read and to recommend such reading to others, then we will have reached the status that exists in Soviet Russia. But, THANK GOD, we are still free men in America. As I interpret your letter, your organization would have the people read only what you think should be read and recommend to others. This I resent as a free American citizen.

I do not understand what you mean by your statement, "We do not propose to burden you at this point, etc." Is this a veiled threat to my free expression and thoughts? If so, this I also resent.

Your letter is the most outrageous communication I have ever received in my life and I intend to give it the widest possible publicity, including my many Jewish friends.

Sincerely,
George E. Stratemeyer

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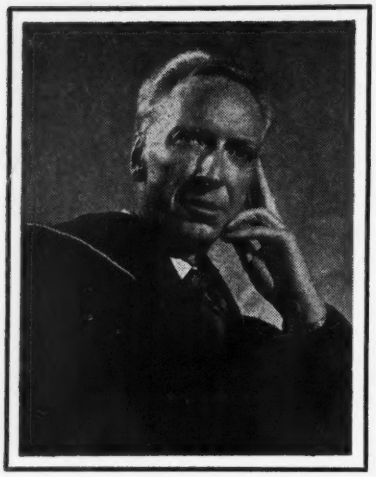

TRUST AND OBEY

DR. OSWALD J. SMITH
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IT WAS a glorious morning. Great crowds had gathered. The mighty cataract of Niagara thundered on the rocks at the foot of the Falls. A long tight-rope stretched from bank to bank, upon which the world's greatest tight-rope walker was to cross.

Balancing his long pole lightly, he steps upon the rope and starts across, while the voices of the throngs are hushed until, as he triumphantly places his foot on the farther bank, a great cheer rises even above the noise of the cataract itself.

Turning to the sea of faces, he now makes a thrilling proposal. He offers to recross the cataract with a man on his back.

But who is to be the man? Excitedly the people talk among themselves.

"Do you believe I am able to carry you across?" at length asks the rope-walker, turning to a likely-looking individual.

"I certainly do," at once responds the one addressed.

"Will you let me?" inquires the waiting hero.

"Will I let you? Well, hardly. You don't think I am going to risk my life like that, do you?" And he turns away.

"And what about you?" he asks, as another presents himself.

"I believe. In fact, I have no doubt about it at all."

"Will you trust me?"

"I will!"

Breathlessly the people watch. The pole is balanced; they start; and the great rope tightens beneath their weight. Step after step, slow but sure, without hesitation, they move along. What confidence! The center is reached. They are above the rushing, boiling, foam-covered water, the angry rock beneath, poised, as it were, in mid-air.

Now they are nearing the other side. A great hush has fallen on the excited crowd. The people hold their breath. The strain is terrific. At last they are over; the final step is taken, and they stand once more on terra firma, while the spectators go wild with excitement. The tension is broken; the nerve-racking experience ended.

Bridging the gulf between time and eternity is the great rope of Salvation. Never yet has it broken. And Jesus Christ alone is able to cross it. You may have heard all about it, and like the first man, you may even believe that Jesus can carry you across. But not until you take the final step and commit yourself to Him will you ever get over. True, he believed, but he would not trust. And the faith that saves demands trust.

Have you trusted? Or do you merely believe in your head, and have you failed to take the last and important step? If so, will you not by a definite act of your will trust the Lord Jesus now?

★ ★ ★

YONDER is an airplane. A crowd gathers round. The pilot offers to take a passenger up with him, but for some time no one stirs. Finally a man steps forward.

"Do you believe that this machine can take you up in the air?" inquires the pilot.

"Why, yes, of course I do," responds the man. "Haven't I seen it carry others?"

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"Well then, step in, and let us go," commands the pilot, preparing to operate the plane.

"No, indeed," the man exclaims. "I'm not going to risk my life." And he steps back into the crowd.

Presently another offers himself.

"You believe that this plane can take you up among the clouds?" questions the pilot.

"I believe," responds the other. And with that he steps in, and is soon soaring hundreds of feet above the earth.

The first, you observe, had heard of the airplane, and even "believed" in its power, but would not "trust" himself to it. The second, however, took the important step, the step that demanded definite action, and, committing himself to the airplane, was taken up. He trusted where the other merely believed. Intellectual faith, you see, will not do. There must be *heart trust.*

★ ★ ★

YOU ARE standing on the edge of a great chasm, narrow and deep, spanned by a single plank. Far away in the distance, tearing along at top speed, comes a band of brigands. Unless you cross that plank and reach the other side you are lost. For some time you hesitate, afraid to take the awful risk, while you examine the plank and think of the precipice below. And while you wait others come running from all directions and, some slowly, cross to the other side.

On come the brigands. You must cross or die. It is a case of "Escape for thy life!"

"What shall I do?" you exclaim. "Will the plank hold? True, it holds others. I see scores crossing while I fear and hesitate. Yes, I believe, I believe it will hold all right. I believe it will hold me."

Now you have come to the place where you actually "believe" the plank will bear your weight. But are you safe? Are you across? By no means. There must be one more step, there must be "trust," and trust implies action, committal.

At last you grow desperate. You are determined to put it to the test, to act on your intellectual faith. You step on the plank, and in another moment you are over. It has held your weight, and you are safe from your would-be murderers.

My friend, God's great plank of Salvation still spans the gulf between earth and heaven. Millions have already crossed and never yet has it broken. It will hold you, too, if you will but trust.

Oh yes, you may fully believe that

Jesus can save you, but not until you act on that faith and definitely receive Him, will you be saved. Judgment may at any moment overtake you, for Satan is already on your track. I beseech you, trust, just trust Jesus now!

★ ★ ★

LORD RADSTOCK, of the English nobility, was an officer in Queen Victoria's army. He had been wounded, and while in the hospital was won for Christ by Florence Nightingale, "the Lady with the Lamp." After the close of the Crimean War he travelled through England, Sweden, Holland, France and Russia, winning souls to Christ.

At a Bible Reading held by Lord Radstock in London, Countess Elizabeth Chertkoff, a member of one of the great aristocratic families of Russia, was awakened. "How is it with your soul?" was the question that had brought conviction. Yet it was to be ten long years before the Countess would find peace.

But she had been enlightened. For instead of the religion to which she had been accustomed, her attention was rivetted on Christ. Instead of the ritual of the Greek Orthodox Church, she had heard the Gospel. Instead of incense there had been prayer in the Spirit. She had seen no icons, but she had met the Saviour. Thrilled by what she had heard, she turned her face toward the Light.

Ten years after her first acquaintance with the Gospel, the Countess was back in St. Petersburg. Their Majesties were giving a Court ball in the Winter Palace. She, with hundreds of others of the nobility, had been invited, for she was still indulging in the pleasures of the world. She had not yet experienced the Cross of Christ.

While the Imperial Orchestra of the Court was playing, she was asked for a dance by a high Russian prince. But as she danced she began to feel that she was not, as a follower of Christ, in her proper place. Conviction settled upon her with every step. The Spirit of God was at work. The first member of the Russian nobility was now to be won to Christ. God had chosen her for Himself, and as a chosen vessel she was to be the means of bringing the Gospel to thousands in her native land.

"Madame, how is it with your soul?"

She stopped dancing. Again the question of ten years ago. But this time it was the voice of God. "How is it with your soul?"

Suddenly her Waterloo was won. Instantly she answered from her heart, "Yes, Lord Jesus, everything for Thee." The next moment she had the witness of the Spirit within and she knew that she was now Christ's for time and Eternity. She had been born of God. Her name was written in the Lamb's Book of Life.

Almost automatically she turned from her dancing partner, the prince, and without saying a word, commenced to bow in different directions to the great, brightly illuminated, gorgeous ballroom of the Czar. Not knowing what had taken place in her soul, and thinking her ill, the prince anxiously turned to her and said, "Madame, if you desire to leave the Palace, the Court etiquette demands that you bow in the direction of their Majesties and thus secure their permission. Their Majesties are standing over there. You are bowing in the wrong direction."

"No, Your Highness," answered the Countess, "it is not that. I am not bowing to their Majesties. I am saying good-bye to this ballroom and the whole mode of life it represents. I have suddenly and finally realized that I do not belong to this kind of life. From now on I belong to Christ and to Him alone. He has redeemed me with His precious blood from this sinful world. I have been His secret follower for ten years, but from now on, in response to His call, I am going to forsake this earthly glory and all that I am and have, and be His disciple, cost what it may. Your Highness, I wish that you, too, would hear His voice and obey it. Good-bye."

Soon palaces and the mansions of the great were thrown open for the testimony of Christ. All over St. Petersburg Gospel Halls were dedicated to the work of the Lord. Hymns and tracts were printed and distributed, for the fortune of the Countess was immediately placed at God's disposal.

As a result, a marvelous revival broke out and many thousands throughout Russia were converted. Lord Radstock and other noted Bible Teachers were invited to hold meetings in the drawingrooms of the nobility. And all through the influence of one woman, Countess Chertkoff. She had left all for Christ and God had honored her sacrifice.

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"The Lord must have led me to you," said a dear mother who met us in the street. "Please come home with me and speak a few words of comfort to my husband. He is suffering from cancer and his condition is desperate. I am so weary of life," she continued, "for not only must I provide and care for him, but also for our three little ones."

As we neared her home, two little boys ran out crying, "Come, doctor, make our daddy well, so he can go to work again and bring us bread and food and clothes." They tugged at our hands, thinking we were physicians. How deeply our hearts went out to them!

We can never forget the sight of that house. It consisted of one small room, with a dirt floor, on which were two or three little stools and a bed on which the father lay, looking more like a corpse than a living person. The children were really in pitiful plight, clad only in rags. The father was moaning with pain, almost too weak to talk.

We sat by the bed and encouraged him from the Word of God. We prayed for his soul and the healing of his body. What was our surprise when the little ones spontaneously joined in. "Oh, dear God, make Daddy well, please. Have mercy on us. We are hungry and suffering. Amen."

How we would love to return to this family with food, clothing and a Bible to minister to their physical and spiritual needs. How wonderful it would be if we could have a definite sum of money each month to minister to them and others in similar distressing circumstances. Pray for them, and for us.

NOTE: Wouldn't it give you great joy to be able to walk into this poor home with bundles of food and clothing at Christmas time, and share a little of your blessings with them? You can do just that through these missionaries of the American Mission to Greeks. For $5 this family can purchase locally 40 lbs of nourishing food. For $6 they can receive a 22 lb. clothing package. And for $1 they can be given a Greek Bible. All this can be done through the AMERICAN MISSION TO GREEKS, INC., Rev. Spiros Zodhiates, General Secretary, Dept. DF, P.O. Box 423, New York 36, N. Y. (Our Canadian friends should write to 90 Duplex Ave., Toronto 7, Ontario.)

WHY THE UN FAILS

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THERE ARE six reasons for the growing criticism and opposition to the United Nations:

(1) It gives human beings too much authority.

(2) It compels support of social programs.

(3) It is hostile to our form of government.

(4) It cannot maintain a common objective.

(5) It is a war creating machine.

(6) Its leaders are not elected.

It should be said that those opposed to the United Nations are not out of harmony with its objectives, nor are they unsympathetic to the unfortunate.

The United Nations bestows upon its officials far more authority over jobs, wages, hours of work, education, residence, private property and religion, than ever exercised before by anyone. It does this by double talk in the Charter, Section 3, Chapter 1.

Under that section it is proposed to solve all social, cultural and humanitarian problems, and establish permanent peace and prosperity by forcing the taxpayer to provide everyone with what he needs.

When a world government undertakes an obligation of that character, nations become mere geographical divisions. That is why the proponents teach that nationalism, the conventional kind, is a political evil (the root of war) and ardently recommend the abolition of nations. It is a gross deception to insist that this world government does not interfere with international law.

Here is another deception. The proponents present the UN as democratic government. But it is unqualified totalitarianism, the very antithesis of democracy, and they know it.

Democracy aims at the minimum of governmental authority. The United Nations forces the maximum, and practically eliminates local government, a fundamental of democracy. It repudiates democracy by compelling the citizen to depend upon government (tax money) for food and shelter. That is the very essence of totalitarianism.

Here is a point to remember. The language supporting Section 3 implies that refusal to bow to political decrees will result in criminal punishment — punishment for trying to be independent of government dole.

Could there be a more twisted and distorted idea of what constitutes democratic government? Could there be a more effective way to defeat security for the masses and to sabotage peace? Is it calculated fraud? If you feel like these are over-statements, check on countries with that kind of government.

A person who believes in liberty cannot subscribe to these compulsory programs — government compelling citizens to divide their living with others. The Charter advocates deny that they accept that Communist theory. To prove it, they summon the property protecting declaration in the Charter.

That declaration is camouflage. Such government, as admitted by honest scholars, cannot be efficient without investing the administrator with unlimited power to seize property.

Not only does that violate the Constitution, it is also the most deadly way to destroy public welfare.

That is so, because of the relationship of the government official to the money in the Treasury. He is an agent covered with sovereign immunity. There is no one above him. He cannot be made financially responsible for his political acts.

Legally, morally and in sound judgment, one does not give such an agent unlimited power to disburse money for charitable purposes or for investments. That would be too foolish. But that is what the one-worlders want you to do for them. The ballot will not protect you. They have other plans for the ballot.

Clearly, the immunity and prestige which flow to a government official disqualifies him from using tax money in that manner.

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He must be more than self-righteous to believe he could be trusted so implicitly with your money.

This point may be complex, but it should never be overlooked. Majority rule does not apply in such area. How could it be honest, democratic or legal to give government, an agency not financially responsible, a prerogative to compel citizens to support a speculative program?

Not even the person whose property will bear the tax burden can legally give government such authority. That would be surrendering his chance to survive. Battlefield practice does not even require that. The UN demands it. It cannot succeed without it.

The advocates say that the social programs are not compulsory and that members of the UN cannot be compelled to engage in war. If there is no compulsion, the Charter has little weight.

One cannot disregard the language in this instrument. It is a treaty wherein each nation has pledged its honor to abide by the spirit as well as the terms thereof. That members ignore solemn obligations, or avoid them by legal trick, is a false basis for proving that the relationship is voluntary.

They say that this world government is not hostile to the Constitution. But it is. The Constitution denies to any person, no matter how noble, the powers the United Nations gives to its officials. Is not the giving of such powers a repudiation of constitutional principles?

The underlying philosophy of our Constitution is that security (public welfare) depends upon the citizen supporting himself through his rights in property — property not subject to confiscation by taxation as contemplated by the UN.

The kind of government provided by the UN Charter (and don't let anybody fool you) requires that the State support its subjects in exchange for their property. The exchange is not voluntary. It is compulsory. Could there be a more complete repudiation of the Constitution?

The Constitution is sacred, not because it is ancient, but because there is no other way under heaven to promote public welfare. Do not be trapped into discarding it on false or crafty representations.

If the UN way is necessary then, according to history and present examples, civilization is confronted with disintegration.

When our representatives signed this Charter, they abandoned the Constitution, subscribed to the alien doctrine of abolition of property, and granted government unrestricted interference with all the affairs of everyday life.

The Russian members would not have dared to sign the Charter if it protected property beyond a very nominal degree. They would have been punished as traitors if they had. Our representatives, bartering away a form of government, were honored and promoted.

The most serious attack upon the Constitution is the transfer of the war-declaring power to the Security Council. It was done without even suggesting an amendment, or giving the citizens a chance to vote on it. That is hard to believe. But it is true.

Such unmatched contempt for constitutional procedure leaves no ground for confidence in the One-World Advocates.

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THE GRANT REVIVAL

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FROM PAGE 2

the village and perhaps even the Inn itself. It concerned two entire strangers, who had just arrived. The village and those in the Inn had retired to rest some hours previously, and the silence of night enveloped the village. The only conceivable persons, who are likely to have known what was happening, were the Innkeeper and his wife.

Certainly no one had any idea that a miracle was occurring and that the incarnate Saviour of the world was being born of a Virgin. Mary and Joseph alone could have told of the miraculous character of the event, and they dared not and did not do so. (See Appendix Note I)

But, whilst Mary and Joseph could not reveal the fact of the miraculous conception, it was necessary that in some undeniable way it must publicly be made known that the Babe born that night, under such humble circumstances, was none other than the expected Christ.

Since this was not to rest upon a personal claim put forward by Mary and Joseph that He was Virgin born, Providence alone could devise an undeniable means by which the truth that Jesus was the expected Christ could be proclaimed. Such a proof was forthcoming. It lay in the mysterious midnight visit of the Shepherds.

THE SHEPHERDS

At some distance from the village on one of the grassy slopes of the mountain side was a group of Shepherds keeping night watch over their sheep. "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

Such is the vivid account of what happened to the Shepherds.

The vision and the bright light faded away. Awe-struck and amazed, they consulted together. The angel message implied that they must go at once to seek the Babe. But they were some distance from the village, and how were they to find the Babe in the middle of the night?

They were to look for a sign — a Babe lying in a manger. If they delayed until the morning, that sign might be missing. The Infant might by that time have been removed to a house. But the sense of urgency overruled. "Let us now go." "They came with haste."

What course were they to adopt to find the Babe? We emphasize again the obvious fact that no one in the village was likely to have known of the birth. Even the village nurse was not summoned. It is unlikely that the people in the Inn knew what was happening. The birth occurred in the stable adjoining the Inn. All had gone to rest some hours earlier. Mary and Joseph were to the villagers only ordinary travellers quite unknown to anyone. The Innkeeper's wife may perhaps have been aroused when the birth occurred.

How were the Shepherds to find the Babe? That was the problem that faced them as they hurried to the village in the middle of the night. Here it is to be noted that there was a full moon that night, which would enable them more easily to find their way to the village. (See Appendix Note IV)

They could not go round the village knocking at doors. This would have been useless, for the birth only concerned two strangers. As far as one can see, two alternatives seemed to lie before them. Either they must make for the village Inn as the center of village gossip, and disturb the inmates, in spite of its being the middle of the night, or they must seek out the village watchman, presuming that there was one, which is probable. This latter would seem to be the better course, and on contacting him something like this would occur.

"Where is the babe that has just been born?" they would ask. His reply would be either, "I don't know of any babe being born," or "I have heard that a baby has been born down at the village Inn."

But the question would arouse his curiosity. "What makes you think a baby has just been born? No one could have told you." "We saw a vision of angels, who told us so."

He would reply incredulously: "You don't expect me to believe that. People don't see visions of angels nowadays. You are inventing the story, and must have been asleep and dreaming."

"Oh, but we can prove our story. We were told that we should find him lying in a manger. Babies are not born in stables and laid in mangers. If a baby has just been born and he is lying in a manger, then our story is proved true. Do you suppose we should have deserted our flock, and come all this way in the middle of the night unless the experience were genuine?"

They would make their way down to the village Inn. Even if our surmise of this contact with a village watchman be incorrect, the Shepherds would have adopted the alternative course, and made straight for the Inn, in which case much of the above suggested conversation would have occurred there.

At the Inn they found the Babe. Amazement would lead to further questioning. Obviously the Shepherd's story had proved itself true. They would be asked to say exactly what the angel had said to them. The Babe lying in a manger was "a Saviour, which is Christ the Lord." The expected Christ whom the prophet Micah had foretold would be born in Bethlehem!

This would lead to a close questioning of Mary and Joseph. These could not, and did not, reveal the foundation fact that the Babe had been miraculously conceived. But they could say that they were of the house and lineage of David. Mary could say that she, like the Shepherds, had had an angel vision. Joseph may or may not have told of his dream, which had prompted their coming to Bethlehem.

As we ponder the whole story, we can only marvel at the providence controlling events. God had Himself devised the remarkable means, which none could disregard, by which to proclaim the birth of the Saviour of the world.

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Without the visit of the Shepherds it might never have been known at the time that a humble child born in a stable and laid in a manger was none other than the expected Christ.

We may well echo the angels' words, "Glory to God in the highest."

APPENDIX

Note I. The Virgin Birth.

It may be here mentioned that in a scholarly work by F. W. Pitt entitled "New Light on the Virgin Birth," he shows convincingly from biblical evidence that it was the divine intention that Mary and Joseph should not, and did not, reveal the fact of the miraculous conception, until after the resurrection of Christ. His life, death and resurrection were to be the proof of His divinity, rather than their statement of His Virgin birth. That proved, it would then be realized that if divine, He must of necessity have been born of a Virgin.

Mary and Joseph had carefully preserved written records of what occurred at the birth, i.e., the visit of Gabriel to Mary and the dream revelation to Joseph, at the time. It was only after the resurrection that Mary, Joseph being no longer alive, felt at liberty to produce these written records, and they were incorporated in the Gospels of Matthew and Luke.

Internal evidence overwhelmingly proves these records to be true, that they could not have been invented, and that they were written by Mary and Joseph at the time of the birth, and not long afterwards, when the two Gospels were being compiled.

Note II. The Date of the Birth of Christ.

The Bible does not give the actual day on which Christ was born, but indirectly indicates it. Indications are:

(1) The date of the death of Herod.

(2) The governorship of Quirinius.

(3) The imperial decree to hold a census.

(4) The time when the course of Abia was on duty in the Temple.

In his most exhaustive and masterful examination of the question, D. Davidson identifies the date of Christ's birth as having been the 15th day of the Jewish month, Tisri, the Feast of Tabernacles, which in the year B.C. 4 fell on our October 4th (Julian).

The main key to the problem lies in the actual date of the death of Herod. Here Mr. Davidson points to hitherto unnoticed evidence of the historian Josephus (Antiquities XVII).

Josephus gives a very detailed account of events during the last year of Herod, and what immediately followed covering a period of 13 months. The period begins with the day on which Herod removed from office Matthias, the High Priest, and ordered the execution of another Matthias. He significantly adds that on that night there occurred an eclipse of the moon. This, Mr. Davidson states, occurred on the night of March 12-13, B.C. 4. The period ends 13 months later with the passover in B.C. 3, which fell on March 31, after the death of Herod.

Josephus gives a detailed account of all that happened between Herod's death and this Passover on March 31, B. C. 3. These happenings could not have covered less than seven or eight weeks. Herod must, therefore, have died in January. The actual day is preserved in the Jewish "Megillath Taanith" as January 18. Davidson further shows that The Feast of Tabernacles, in B.C. 4, October 4, fell during the governorship of Quirinius, and when the course of Abia were on duty, which only lasted a fortnight each year.

The established fact that Herod died on January 18th, B.C. 3, entirely rules out December 25th as the true date of Christmas.

Note III. No room in the Inn.

The Inn was found to be unexpectedly full. The reason was not because so many, besides Mary and Joseph, were seeking enrollment at Bethlehem because of descent from the royal line of David. There would be very few such. The reason was owing to the fact that it was the Feast of Tabernacles, and many preferred to spend the 7 days of the Feast in the comparative quiet of Bethlehem than in the crowded city. (The Word was made flesh, and dwelt, or tabernacled, among us).

Note IV. A full moon on the Night of Christ's Birth.

If we accept the Feast of Tabernacles as the date of Christ's birth, then the moon must have been at the full on that night.

In the Jewish Calendar each month began at the sunset when the new moon was first visible. The Feast of Tabernacles was fixed to begin on the fifteenth day of the Month Tisri. There was a new moon on the first day of that month, which would be at the full by the 15th. The 15th of Tisri, in B.C. 4 fell on October 4 (Julian).

These facts are taken from D. Davidson's masterly examination of the date of Christmas, and from Smith's Dictionary of the Bible.

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FOR UNTO US a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

—Isaiah 9:6.

The fellow who goes about seeking something soft usually finds hard luck.

The man who wakes up and finds himself famous hasn't been asleep.

Strong foundations are necessary for a towering structure.

Success is a journey and not a destination.

It is better to be bent by hard work than to be crooked in trying to avoid it.

The war that will end war will not be fought with guns.

Patience is a necessary ingredient of genius.

If you put your heart in your work, it will put heart into you.

Music lesson: Sometimes B sharp; never B flat; always B natural.

A man wrapped up in himself makes a pretty small parcel.

Fads come and go; good sense goes on forever.

As a general rule, a man is about as big as the things that make him mad.

If you move, notify The Defender, giving both your old and new addresses.

Flattery is soft soap — and soft soap is ninety per cent lye.

The journey of a thousand miles begins with one step.

Jumping at conclusions is the only mental exercise some folks take.

Money never made a fool of anyone; it only shows them up.

Charity is injurious unless it helps the recipient to become independent.

Not all people with "brass" are polished.

A good habit is a good investment.

Any old fool can be worldly wise.

Beware of the rubber conscience and the concrete heart.

The history of the world extends from Adam to atom.

Today comes before tomorrow ... why try to reverse God's process?

One cannot begin too soon to live a noble life.

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He who stands high in his own estimation is still a long way from the top.

There is no right way to do a wrong thing.

Horse sense is a stable thing.

Congress shall make no law prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press.

—Constitution of the U.S.

Give the people light and they will find their own way.

—Abraham Lincoln.

Keep America a free land for free men.

—Eddie Rickenbacker.

I would rather be beaten in the right than succeed in the wrong.

—Garfield.

Where there is no law, there is no bread.

—Benjamin Franklin.

It is, Sir, the people's Constitution, the people's government, made for the people, made by the people, and answerable to the people.

—Daniel Webster.

The man who has a good opinion of himself is usually a poor judge of human nature.

The chief business of life is not to get ahead of others, but to get ahead of ourselves.

Extra copies of this Defender are available in bundles at the rate of 10 for $1.00.

EDITORIALS

HOXSEY SUES FOR TEN MILLION

ON NOVEMBER 7th the Texas State Board of Medical Examiners revoked the licenses of all six doctors, serving on the staff of the Hoxsey Cancer Clinic at Dallas, Texas. By this means the 14 members of the Board thought to force the institution to close its doors. The move was widely publicized by press and radio.

A wail ascended from the hearts of cancer victims taking the treatment. The following letter from a man in Anderson, Missouri is typical:

"Dear Defender: We have just been shown a newspaper clipping that the Hoxsey Cancer Clinic was closed and the associate doctors had their licenses taken away. Is this true? And now what becomes of my wife who is taking the medicines? Can we still get the medicines? Do you know?

"Also, is there a possibility of Dr. Hoxsey fighting back and getting the order revoked? Would it be possible for him to open a clinic in some other State, or Mexico? It makes me sick to hear this news. I thought by writing you, I might get some information that would help us."

To which The Defender replied: "It is true that the Texas State Board of Medical Examiners unlawfully cancelled the licenses of the doctors. But it is also true that the Board was ordered in district court to return the licenses within 24 hours. The Clinic is operating in the usual way."

When medical groups operating through the Texas Board struck in this fashion, Dr. Hoxsey and his colleagues said, *This is enough!* They felt the time had come to put an end to the harassment once and for all.

Dr. Hoxsey immediately filed a suit asking TEN MILLION DOLLARS DAMAGES, naming the Texas State Board of Medical Examiners, the Texas Medical Association and the American Medical Association as defendants. The action charges conspiracy. The Dallas law firm of Martin & Bailey is handling the case.

The petition upon which the trial will be passed is a terrific document, breathtaking in places, consisting of approximately 5,000 words, listing 36 overt acts. It is a running story, starting back in 1936 when Dr. and Mrs. Hoxsey were thrown into jail on false and preposterous charges ... tracing the conspiracy down to date.

(A copy of this petition will be sent to Defender readers who write Wichita headquarters requesting same.)

C. Lewis Fowler, D.D.

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DUMB DIPLOMACY

THE GROUP around President Eisenhower who sold him on the idea of compromising with Communist leaders *before* and *at* Geneva, did the Country a disservice. He should have known better!

His leftist propensities evidently responded to the scheme. The destruction of anti-Communist McCarthyism was part of the deal. The President's praise of "my good friend" leftist Edward R. Murrow also entered into the picture. Orders were handed down through Government agencies that nothing was to be said or done against Communism. The American position was compromised at every point. Now, Moscow has turned on us more savagely than ever before, which places the White House in a weakened, untenable position.

THE COMMUNIST CORE

WHEN the Communists first came to power in Russia, back in 1917, it was generally known, both in Europe and America, that the men who had brought about the revolution, and were then ruling in Russia, were Jews. Before long, however, wealthy and influential Jews in this Country determined that such an awareness might well prove disastrous to the cause of Judaism.

And thus it happened that Jewish pressure forced all intelligent appraisal of Communism to go underground. Never more was it mentioned in our press, our books, our pulpits, or even in our fiery soap box warnings against the Communist menace, that Communism was a movement fostered and vitalized by the Jews.

The burying of this fact was the opportunity for Communism's spread. The Christian world was deceived into regarding it as simply a bad philosophy, or an undesirable economic system. The result? In less than forty years, Communism, by political conquest, has become the ruler of half the people of the world, and as an intellectual force, has insinuated itself into the policies and programs that govern most of the other half.

All of the conventional, facile explanations, such as the persuasiveness of Karl Marx's writings, or the military potential of the Russian people, or the general discontent of the working classes, fail to explain the dynamic and immediate filtering of Communism into every quarter of the globe. The only sufficient explanation, and the true one, is this: Communism was diffused by means of that ancient, international network, the Jewish people.

No one should be tempted to conclude, however, that the Jews adopted Communism because they themselves wanted to live under its regime. Communism was to the Jews an opportune weapon in their centuries-old battle against Christ and His Church.

—The Point
A Catholic Monthly

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BOOK REVIEWS

COLLECTIVISM ON THE CAMPUS
Professor E. Merrill Root ... Devin-Adair, 410 pages, cloth binding, price $5.00.

SOMETHING must be done to give this book the widest possible distribution, in the shortest possible time, as an antidote to the poison which college men and women are taking into their systems.

Communism, Socialism, Collectivism and Leftist doctrines in general, pose no serious threat when expounded on the soap box ... but in the classroom, it's different!

The intellectual whose mind has been warped, making him unfit for normal membership in society, can become a menace to his community and Country. Only a glance at the Table of Contents page of "Collectivism on the Campus" is needed to show that Professor Root is dealing with dynamite.

He has written no mere political essay ... but rather an exposure containing ingredients capable of touching off a reform movement in the schools and colleges of the United States.

The problem is to get his book into the right hands with a minimum delay. An effort should be made to reach members of the teaching profession from grade schools up through high schools, colleges and universities.

Members of school boards, trustees of colleges, administrators, officials of parent-teacher groups — all who are in any way connected with American educational programs, should have the book called to their attention.

It offers an organized body of facts, carefully selected and thoroughly documented, which leave no doubt that a conspiracy to take over our schools and colleges is now reaching fruition.

Thousands of students graduate each year, indoctrinated with theories, ideas and teachings inimical to the system under which they live. Professor Root shows how this state of affairs came to exist.

He hates generalities, and pinpoints facts. When he has Harvard in mind, he says *Harvard!* Or Chicago University; or dozens of other Communist hotbeds operating in the name of higher education.

When he speaks of Communists standing in classrooms spreading red contagions he names them, and tells what they are doing, and where to find them *now!*

When he introduces the subject of textbooks written to deceive and debauch the thinking of boys and girls, college men and women, he produces page and paragraph! He exposes the authors, explains their red backgrounds and brings their un-American contacts into focus.

The plight of the teacher who tries to resist Leftist, Collectivist pressure is described in macabre detail. We are told: "The pressures upon him, and the student who has the stoutness to resist the collectivist uniformity, are not subtle; they are brutal, violent and well-organized."

★ ★ ★

PROFESSOR ROOT was born in Maryland and grew up in Rhode Island, graduating from high school in Providence and later Amherst College. Further studies were pursued at the University of Missouri and Andover Theological Seminary. He is a Phi Beta Kappa ... and has been professor of English at Earlham College since the year 1930.

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the word of God was of Paul at Be-re-a, th thither also, and stirre

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HIGLEY'S SUNDAY SCHOOL COMMENTARY
Published by Higley Press ... cloth binding, 320 pages, price $2.00.

THE HIGLEY organization has been publishing annual Sunday School commentaries for 23 years ... which accounts, in large measure, for the strength and maturity reflected in this, the 1956 edition.

The unique plan developed in previous years of tying each lesson discussion together in its component parts by the use of key letters, is continued. This novel arrangement enjoys the commendation of Pastors, Teachers and Bible students generally.

Every one of the 52 lessons for 1956 is broken down by interrogations designated "Keyed Review Questions." Other features include:

(1) King James Version text arranged for responsive reading (2) homiletical outline (3) verse-by-verse exposition and analysis (4) devotional readings (5) central truth discussion (6) topical presentation and practical applications (7) lesson illustrations (8) three-minute homilies (9) object lessons (10) suggestions for departmental teachers (11) maps (12) predigested seed thoughts (13) questions based upon special research (14) time and place of lesson (15) visual aids (16) double column pages with bold type printed on eye-ease paper (17) introduction to each quarter of the year (18) bound in washable covers.

In addition to the Question and Answer approach, three other systems of study blended into one are developed: (1) The Lecture Method, (2) The Exposition Method and (3) The Topical Method.

There are also "Special Features" which one reviewer has described as, "The spice of the weekly meal." These include departments called "The Lesson Illustrated," "Object Lesson" and "Seed Thoughts."

BOOKS REVIEWED IN THIS DEPARTMENT MAY BE ORDERED FROM DEFENDERS, INC., ... WICHITA, KANSAS

ALTAR FIRES

Dr. Joe E. Burton ... Broadman Press, 375 pages, cloth binding, price $2.50.

THE COMPLETE title of this book is "Altar Fires For Family Worship."

Dr. Burton, a Southern Baptist Minister, says in his Introduction: "Every family of vital faith realizes the need to give God a definite place in the daily home schedule. A guide for family worship is a necessary reminder and a needed help."

Each of his 366 short selections contain a brief Bible text, a suggestive passage for collateral reading, a devotional meditation and a prayer. The seasons of the year are observed as, for instance, July 4th ... including the choice of appropriate texts and a meditation which includes the following:

"This is Independence Day. The men and women who laid the foundations of America testified to the source of their power when they put on our coins: 'In God We Trust.' God was their helper, and today's grand thought is that He wants to be our helper. 'My grace is sufficient for thee,' He says, 'for my strength is made perfect in weakness.' II Corinthians 12:9."

This book is not to be confused with shallow inspirational works. Dr. Burton plows deep. His writings are devoid of so-called *liberal* touches which often denature and devitalize Scriptural texts. He is true to the Faith and writes from the evangelical point of view for Bible-believing Christians.

GOD AT YOUR DOOR

Dr. C. Gordon Bayless ... Published by Revell's, 160 pages, cloth binding, price $2.00.

DR. BAYLESS has been in the ministry 36 years, holding pastorates and doing the work of an evangelist. His travels have taken him into all parts of the United States. The present series of 15 sermons cut across denominational lines because based upon broad fundamentals accepted by all evangelical believers.

Appeals are beamed toward three groups:

First, the unsaved, those who have never yielded to the claims of the Gospel. An effort is made to secure decisions. Most unsaved people "know enough already; they need to *act* on what they know" (says the author). To become a Christian requires a definite act on the part of the will. Pressure in that direction is exerted in these messages.

Second, the nominal Christian who professes Christ, believes the right things, gives mental assent to the doctrines of the Faith, but lives beneath his spiritual privileges. Dr. Bayless spreads before this group a table of nourishment, food to strengthen the "inner man."

Third, pastors, evangelists and Bible teachers are presented with a reservoir of ideas upon which to draw. Many lines of thought worked out by Dr. Bayless can be quickly assimilated and put to use by others.

A few of the titles assigned to the messages are: "The Man Who Couldn't Take It," "If I Should Wake Before I Die," "Walking Away From Sin," "Broken Cisterns," "The Hopes We Live By ..."

THE LIVING BIBLE

Amos R. Wells ... Published by Wilde Company, 250 pages, cloth binding, price $2.00.

WE HAVE before us a devotional commentary on the whole Bible. There is an appropriate Meditation for every one of its 1,179 chapters.

The location of the chapter is given, accompanied by the date in the year when it is to be read ... followed by a short, straight-to-the-point Meditation. Take, for instance, Tuesday of week 143 ...

The chapter for reading that day is John 10 and the Meditation bears the title "My Door." It reads as follows:

"Am I seeking other doors than the one Door? Other entrances to joy? Other portals to power? Other ways to wisdom? If I am, let me turn from them with scorn, knowing how empty is the hope they hold out. For there is no door but one, to all that I wish to reach."

By observing the arrangement thus evolved by Mr. Wells, the entire Bible will be covered in 169 weeks. Many helpful ways of using these Meditations are given in the Preface for individuals and families. Church and Sunday School teachers may follow the course with their classes and ministers draw from it subjects for Bible talks and sermons.

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DR. E. B. HARTMAN

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FOREIGN MISSIONS

MISSIONARY WORK IN MEXICO

THERE ARE now 17 Defender Churches and Chapels in Mexico, the oldest and largest (shown below), located in the city of Monterrey. Dr. R. Botello-Alanis, a Mexican Christian leader, superintends the task.

The accompanying photograph, showing the Pastors, their wives and children, was taken during the 1955 annual convention held late in October — which Dr. Botello pronounced "the best we have ever had due to the unity and spirit of brotherly love existing throughout the sessions, and the important business transacted."

Mexico is a wonderful Country and it is natural for the average Mexican to be gracious, courteous and hospitable. Many people of the United States do not understand the marvels that lie south of the border. The early residents residing there had a high order of culture and civilization long before the Spanish conquest.

They manufactured paper on which to preserve written records. They used a peculiar herb that cured heart disease. They possessed a rare knowledge of mathematics. They understood the movement of heavenly bodies. They realized in astronomy a perfect chronology by which to establish tables of planetary conjunctions. They knew engineering and engaged in hydraulic construction.

They created a form of architecture that was strong, durable and rich in coordinations and proportions. They built cities, pyramids and floating gardens. They produced paintings that were rich in both color and character. They engaged in religious practices that reflected knowledge of a Biblical nature.

A strange figure runs like a thread through all phases of Mayan, Toltec and Aztec culture, namely the feathered serpent, carvings of which are to be found everywhere in Mexican archaeology.

The serpent was paramount as a religious figure among the early population of what is now Mexico. The same idea was handed down to the Mayans. The Mayans in turn passed it along to the Toltecs. And the Toltecs gave it to the Aztecs.

All of these civilizations believed that the God of the universe had been on earth, in human form, some time in the remote past. They also expected him to return. The name of this deity was Quetzalcoatl.

Some say that the story of Quetzalcoatl is a myth, a figment of the imagination. Others insist that such a person actually existed, that he did establish the Utopian state attributed to him by the early Indian population of Mexico.

Cortez reached the coast of Mexico in the year 1519. He landed at a place to which he gave the name Vera Cruz, a term that meant "True Cross." This put him in direct touch with the Aztecs.

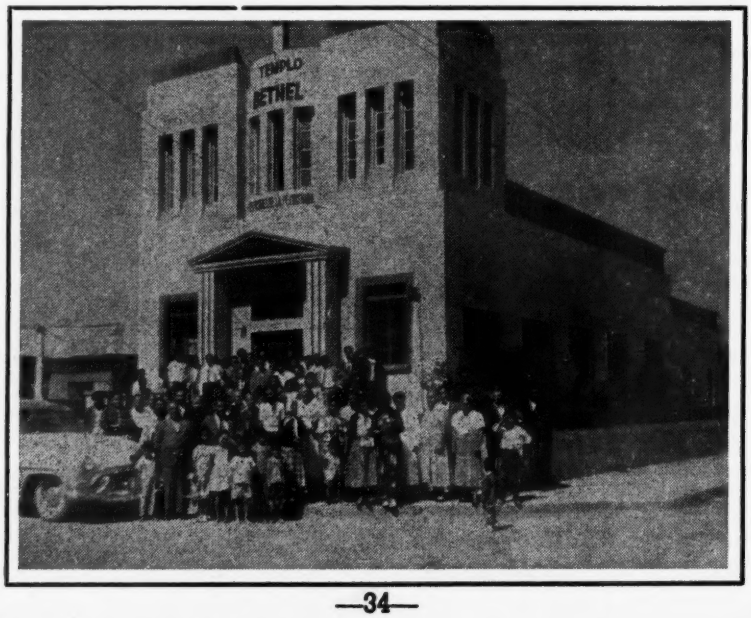
The principal city of Aztec civilization stood at that time on a site which is now Mexico City. The Aztecs were ruled by a leader named Moctezuma.

Moctezuma accepted Cortez as a god, thinking he was Quetzalcoatl returned. Cortez put Moctezuma in chains. Then he proceeded to destroy the altars on which human sacrifices were offered. Some time, somewhere in the unrecorded past, the ancestors of the later Indian population had contact with sources of divine revelation. They were groping for God. They were groping for revealed truth.

In their human sacrifices, we see them groping for the Lamb of God, slain from the foundation of the world. They were reaching, they knew not how, for truth about the vicarious atonement of the Son of God on Calvary.

In their idea of Quetzalcoatl appearing on earth mysteriously and leaving on a cloud with the expectancy that he would come again, they were reaching, they knew not how, for the Christ incarnate, resurrected, and ascended, together with the blessed hope of His return.

In their emphasis upon the feathered serpent, they were reflecting a knowledge of what transpired in the Garden of Eden when Satan worked through an exalted being called the serpent in bringing about the fall of man. These primitive Americans possessed knowledge handed down in some mysterious way regarding what had transpired in the Garden of Eden. They were searching for the supernatural. They were reaching for God.



* * *

MISSIONARY work south of the border is *not* easy. The task is difficult but Defender Christians know that "My word shall not return unto me void, but it shall accomplish . . . the thing whereto I sent it."

DEFENDER MISSIONARY WORKSHOP

THE ABOVE PICTURE tells an important story of missionary organizing and achievement. It was taken a few days ago in the heart of the Old Jerusalem (Jordan), a short distance from the road Christ traveled, dragging His Cross outside the city to the knoll of Calvary.

The photograph was made during one of several classes held daily, in which Arab women and girls are taught trades and drilled in the Scriptures. Similar classes are conducted in other quarters for men and boys.

Rev. Solomon John Mattar, the well-known Arab Christian leader, is shown with the group. The sign, in both Arabic and English, explains the nature of the work being done.

The Missionary Department of the Defenders organization has been for 30 years, guided by the principle that native Christians are best qualified to lead their own people in Christian paths. They know the language, customs, traditions and are better equipped to present the claims of the Gospel than "foreigners" from the outside.

There are, of course, missionary areas where local leadership is not available. But even under these circumstances, as much responsibility should be placed upon the native as possible.

The Defender program in the Middle East is fortunate to have a man of Mr. Mattar's character, consecration and caliber at the helm. He is loved and respected by his people.

Most of the students taking industrial and missionary training in the Defender Schools of Jerusalem, are refugees. Which means that they are among the more than a million *displaced persons* who (or their parents) were driven from their homes in Palestine during the Zionist invasion of 1948.

Among these groups are thousands of as intelligent and refined people as one might expect to find anywhere in the world. The conscience of the nations needs to be probed regarding their plight, fleeing en masse, they left everything behind, barely escaping alive.

There is important work to be done among these people at missionary levels. A great opportunity exists which the Defender Missionary Department feels should *not* be ignored. Acts of Christian kindness quicken a ready response among them.

"The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

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SUNDAY SCHOOL

LESSON NUMBER ONE

December 18, 1955

THE PRAYERS OF CHRIST

Luke 3:21-22; 4:42; 5:16; 6:12; 9:28-29; 10:21-22; 11:1-13.

MEMORY TEXT: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Luke 11:9.

The general plan and pattern of the lesson is as follows:

A. Prayer is a necessity. Luke 11:1.

B. Jesus prayed during every great crisis of His earth life. Luke 5:16.

C. Jesus, in prayer, is an example for the Christian to follow. Luke 9:28.

D. Jesus gave us the Model Prayer. Luke 11:2-4.

(1) THE KEY WORD OF THE LESSON IS "PRAYER."

Prayer brings forth the best there is in man. We are more God-like in prayer than at any other time. Prayer produces good men. It insulates us against temptation.

Jesus prayed more than any other person mentioned in the Bible. He prayed "without ceasing." Considering His deity and position in the Godhead, the question rises ... Why should it have been necessary for Him to pray? The answer is twofold:

FIRST. He was an Example for the believer. While in the flesh He became a pattern for those who would follow in His train. We are expected to take His "yoke" and pull with Him, work with Him, in life. (Matthew 11:29-30) In death He is the "firstfruits," the pattern for the believer. (I Corinthians 15:20 & I John 3:2) In life we *try* to be like Him. In death we *shall* be like Him.

SECOND. On earth, Jesus lived a perfect human life. The New Testament leaves no doubt as to His humanity. It contains a record of His birth, infancy, growth, struggles, opposition, temptations, sufferings and death. These things are characteristically human.

The classical description of our Lord's humanity is found in Philippians 2:5-11 which includes the following: "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." The human side of Him, the nature He shared with us, required prayer. There were crises in His ministry when He sought and found guidance, and received comfort and strength from above human levels.

(2) THE KEY VERSE IS LUKE 9:29.

"And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering."

Luke was profoundly impressed with the prayer life of Jesus. His Gospel contains more about these spiritual exertions than either of the other three. He records the seven following instances which none of the others mention:

(1) Jesus' baptism (2) before His conflict with the leaders of the Jews (3) before choosing the Twelve (4) before the first announcement of His crucifixion (5) on the Mount of Transfiguration (6) prior to giving the Lord's Prayer and (7) on the Cross.

Only Luke reported the two parables which emphasize the importance of persistence in prayer — the friend who knocked at midnight requesting bread, and the unjust judge who granted the woman's plea for justice.

Luke alone preserved the story of the Publican and the Pharisee. This is important because it shows the necessity of a sincere heart attitude, devoid of sham, hypocrisy and make-believe when engaged in prayer. Men look upon the outward appearance, but God sees heart motives. Our Lord's "countenance was altered" during prayer. An aura surrounded Him that was "white and glistering." Prayer always has a transforming effect. Sinners are changed into saints under its magic touch. Bad habits are uprooted. Evil traits of character are replaced by Christian virtues.

"Communion with God changes and glorifies a man. The very secret of the Gospel way of making men better is — transfiguration by the vision of God. Yes! to be much with God is the true way to mend our characters, and to make them like His." —*Alexander Maclaren.*

(3) THE KEY FACT: JESUS GAVE US A MODEL PRAYER.

"Lord, teach us to pray," said the disciples. Jesus responded by giving them, and us, the model petition known affectionately as the Lord's Prayer, which among other truths, embodies five fundamental Christian beliefs:

(1) The theological postulate suggested by the words "Our Father," that we live in a world over which an all-powerful, personal Being presides. (2) The fact of reverence expressed in the phrase "Hallowed be thy name." (3) The prophetical view that sin and Satan will one day relinquish their grip in the interest of bliss and perfection, "Thy kingdom come." (4) The control of the divine hand over temporal matters, the provision of "daily bread" and (5) The ethical belief of difference between good and evil expressed in the petition, "deliver us from evil."

"We call it the Lord's Prayer, but it is so only in the sense that He gives it. It is our prayer for our use. This is the type to which His servants' prayers are to be conformed." — *Alexander Maclaren.*

The Model Prayer breaks down into seven petitions. The first three have to do exclusively with God: "Hallowed be *thy* name," "*Thy* kingdom come," "*Thy* will be done."

These occur on the descending scale, from Himself down to His kingdom, to the complete doing of His will among the subjects of the kingdom.

The remaining four have to do with ourselves: "Give *us* our daily bread," "Forgive *us* our debts," "Lead *us* not into temptation," "Deliver *us* from evil."

These occur on the ascending scale, from bodily wants up to final deliverance from all evil.

Man is indelibly stamped with a worshipful nature. He is incurably religious. His deepest nature calls for God. Sinful corrosion often keeps him from expressing freely the deepest yearning of his being. The greatest achievement in life is to have the thirst of the soul, the cry of the heart for God, satisfied. This can be realized only through prayer.

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CATHEDRAL FOLDERS

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LESSON NUMBER TWO

December 25, 1955

MARY'S MARVELOUS SONG

Luke 1:26-80; Luke 2:1-20; Isaiah 7:14; Micah 5:2.

MEMORY TEXT: "Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14.

The general plan and pattern of the lesson is as follows:

A. The virgin birth of Christ prophesied. Isaiah 7:14.

B. The prophecy fulfilled. Luke 1:35 & Luke 2:7.

C. The place where Christ would be born prophesied. Micah 5:2.

D. The prophecy fulfilled. Luke 2:4.

E. Mary's song of praise. Luke 1:46-56.

(1) THE KEY WORD OF THE LESSON IS "JESUS."

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS."

These words, comprising the very core of the lesson text under consideration, were addressed to the Virgin Mary by an angel. The event which the announcement anticipated was destined to result in false accusations regarding her character at a later date.

During our Lord's heated debate with the Jews, recorded in the eighth chapter of John's Gospel, they slandered Mary's name and this caused Him to denounce them in no uncertain terms.

They inquired cynically, "Where is thy father?" Jesus had no earthly father. Their question was meant to attach the thought of bastardy to His birth. It was intended as an insult. He answered that He "came from God."

Then they resorted to the use of language even more vile, saying, "We be not born in fornication." The inference was clear. He understood. They were trying to degrade Him by inferring that He *was born in fornication* ... and that His mother was a harlot.

"We be not born in fornication," they said. And He came back with the quick rejoinder: "Ye are of your father the devil." They could not malign His mother and attack the doctrine of the Virgin Birth without His protest.

Let there be candor. Christ was born of a Virgin or He was the son of a depraved woman. It is not surprising that the doctrine of the Virgin Birth has been under constant attack, from Satanic sources, down across the centuries of Church history.

(2) THE KEY VERSE IS LUKE 1:46.

"And Mary said, My soul doth magnify the Lord."

Our lesson contains a beautiful story. Joseph and Mary were normal lovers. They became espoused. Or, as we would say, they became engaged. According to the custom of the times, an espousal continued for one year.

During this time an astounding discovery was made regarding the state of Mary's health. Joseph was heartbroken. But the record says he was a "just man" and sought to shelter her. He loved her despite the implications.

It was under these circumstances that an angel appeared, first to Mary, and later to Joseph, to announce that the promise made back in Eden regarding the coming of a virgin-born Redeemer into the world was soon to be fulfilled.

Had Mary been guilty of the charge made by the enemies of her time, the modernists today and certain others, she would have been embarrassed, humiliated and crestfallen. She would have sought seclusion. She would have stayed away from friends and relatives. But her behavior was exactly the opposite. She wanted the companionship of her closest kin. She literally ran into the presence of Elizabeth, her cousin. She was lighthearted, happy, radiant and bouyant of spirit.

She sang: "My soul doth magnify the Lord." This is important psychological evidence for the doctrine of the Virgin Birth.

(3) THE KEY FACT: MARY'S SONG BRINGS JOY TO THE HEART OF THE CHRISTIAN.

Mary's Magnificat (Luke 1:46-56) was uttered during her stay in "the hill country" with Elizabeth, who was to become the mother of John the Baptist. The song started with the words previously quoted, "My soul doth magnify the Lord." Four major themes are developed:

(1) Verses 46-48. Mary rejoiced in the high honor bestowed upon her, one so lowly. "All generations shall call me blessed," she exclaimed.

(2) Verses 49-50. Mary sang of God's

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mercy and grace upon all generations. "His mercy is on them that fear him."

(3) Verses 51-53. Mary recited tokens of God's favor to the lowly. "He hath filled the hungry with good things."

(4) Verses 54-56. Mary knew she was in the path of blessing and that through her all mankind would be blessed. Promises made Abraham were being fulfilled. "To Abraham and to his seed for ever."

"In its form as uttered by Mary it is a beautiful lyrical poem. It is almost wholly made up of Old Testament quotations. There is an especially close connection between it and the song of Hannah, the mother of Samuel. Nevertheless the hymn of Mary is essentially different from the triumphal song of Hannah. While Mary sings her happiness with deep humility and holy reserve, Hannah completely surrendered herself to a feeling of personal triumph over her enemies. Where Mary borrowed expressions from the Old Testament, she gives to the consecrated words a deeper meaning and a higher application." — *Prof. Geldenhuys.*

LESSON NUMBER THREE

January 1, 1956

SINCERITY A BASIC REQUIREMENT

Luke 11:14 to 12:3. Luke 12:54-59.

MEMORY TEXT: "He that is not with me is against me: and he that gathereth not with me scattereth." Luke 11:23.

The general plan and pattern of the lesson is as follows:

A. Hypocrisy condemned. Luke 11:39.
B. Repentance demanded. Luke 11:32.
C. Judgment anticipated. Luke 11:32.
D. Moral and spiritual light radiated. Luke 11:33-35.

(1) THE KEY WORD OF THE LESSON IS "JUDGMENT."

This lesson for today and several others to follow, will continue the studies in the book of Luke on the life of Christ, as started last year. Higley's Sunday School Commentary says:

"As the study continues, the teachings of Jesus become more and more personal as far as His disciples are concerned. There is a disclosure of His own impending Cross, and with this, an appeal to rugged consecration to His disciples. From without, there is greater intensity of resistance on the part of Jewish leaders, which finally precipitates crucifixion for the Lord."

Jesus used stinging words to rebuke the Jews, who like the Ninevites, needed a call to repentance ... but they were far more deserving of judgment than those to whom Jonah preached.

"For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation." The context leaves no doubt that this remark was meant to be a hint regarding His approaching death and resurrection. (See Matthew 12:40)

As Jonah came out of the sea monster's belly, so also He would rise from the dead. All question concerning the validity of the Jonah story vanishes. Jesus believed it.

It is a frightful thing to reject the divine Saviour. The Jews were in the act of doing this when He stood before them. They were placing themselves squarely in the path of judgment. Hence His words:

"The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, a greater than Jonas is here."

(2) THE KEY VERSE IS LUKE 11:44.

"Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them."

Jesus knew that He was dealing with a monstrous evil, manifested through wicked men. There could be no compromise. His words bore a sharp edge, designed to cut to the core of their sinful hearts.

Back in Babylon, their rabbinical ancestors had started putting vicious and fanatical writings together in the name of religion, which (in the days of Christ) had largely supplanted the Law and the prophets. This reservoir of filth continued to accumulate down into the fifth century A.D., gradually hardening into a governing code for international Jewry. These writings of the rabbis comprising thousands of printed pages, are known today as the Talmud.

The Pharisees against whom Jesus levelled His polemic, were Talmudists. Every rabbi, standing in a modern synagogue, is a student of the Talmud. In its pages will be found the most lewd, insulting references to Christ and His mother that could possibly be formed into human language.

And yet, American Jews have the *cheek* to promote "Brotherhood Week" (so-called) in February of each year! The nations are today indebted to the Talmud for the twin evils of Zionism and Communism.

A well-known writer on theological subjects commenting on our key verse, but possessing no apparent knowledge of the Talmud, sums up its actual effect on the lives it controls:

"Just what is Jesus condemning? Just what were the sins of the Pharisees? They were four: externalism, legalism, religious ostentation, and plain hypocrisy. These are big words; they might be summed up in a sentence: The sin of the Pharisee was that he was so concerned with putting up an outer religious 'front' that he neglected true righteousness in his own heart. The outside of the cup he kept polished and clean, while the inside was filthy; from the outside he looked like a good man, but inside he was rotten. The Pharisees tithed and prayed and went regularly to the synagogue services, but in their hearts they held hell."

(3) THE KEY FACT: IT IS A MISTAKE TO REJECT MORAL AND SPIRITUAL LIGHT.

"When thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness."

These parabolic words were dropped into a discussion, in which Jesus referred to Himself as radiating the moral and spiritual light which the human family so much needed then (and needs now).

Light was in the world, but the Pharisees refused to see it. They were willfully ignorant. Light is in the world today, but great masses of people reject it. Someone has said:

"Many things in the Bible I cannot understand; many things in the Bible I only think I understand; but there are many things in the Bible I cannot misunderstand!" It is nothing short of remarkable, the extremes to which some people go, in an effort to *misunderstand* Christ and keep Him, His teachings and the Holy Spirit from regulating their lives.

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LESSON NUMBER FOUR

January 8, 1956

GOD'S PROVIDENTIAL CARE

Luke 12:4-53.

MEMORY TEXT: "And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you." Luke 12:29-31.

The general plan and pattern of the lesson is as follows:

A. God is interested in both the eternal and temporal welfare of His children. Luke 12:24-27.

B. We are invited to trust in His care. Luke 12:28.

C. Christian experience is both vertical and horizontal. Luke 12:31.

D. Christian possessions are eternal. Luke 12:34.

(1) THE KEY WORD OF THE LESSON IS "FAITH."

Today's lesson finds Jesus enjoying His greatest popularity as far as crowds and public acclaim is concerned, the growing hostility of Jewish leaders notwithstanding. The assembly described in our text, appears to have gathered soon after His clash with the Pharisees, mentioned last week.

"Take no thought of your life, what ye shall eat; neither for the body, what ye shall put on." Jesus does not mean to encourage indolence. In the next breath, He mentions Solomon, which leads us to know that Proverbs 6:6 must have had His approval.

It is His purpose, rather, to encourage an attitude of absolute trust in God. He is saying that worry and anxiety about material things, never helps. Worry and nervous tension cannot add "one cubit" to "stature" or aid one whit in the solution of any problem that may rise in daily life.

"Worrying about food and clothing as security is stupid; it robs us of the chance to worry about something really worth worrying about — the Kingdom of God! It is evidence of service to mammon — of putting material things before the things of God. Jesus had no use for such an attitude. He never preached against possessions as such; to some extent, His wandering ministry was made possible by followers who held property. But all too often He saw that possessions came between man and his God. He did not set out to abolish wealth; He was anxious only that men be not so anxious about wealth that it would keep them from knowing God. How foolish it is to do that! How foolish to worry and fret ourselves over security and possessions! It is a sign of lack of trust in God." — *Tarbell's.*

The word "faith" projects itself from the text. Faith in God's providential care caused the heart and mind to relax.

(2) THE KEY VERSE IS LUKE 12:31.

"But rather seek ye the kingdom of God; and all these things shall be added unto you."

This verse is both vertical and horizontal. A transparent relationship with God makes one the recipient of a spiritual *inflow* vertically, that assures a creative *outflow* horizontally.

Adjustment to the kingdom of God on spiritual levels, makes it possible for the heavenly Father, to look after "these (material) things" for His child.

"Here is the Lord's positive order to 'seek.' The one worthy object of our concern is God's kingdom. There is just one main thing to be concerned about, not two or a hundred. When we keep ourselves in God's will, He keeps us." —*Higley's Commentary.*

(3) THE KEY FACT: UNDERNEATH ARE THE EVERLASTING ARMS.

Gypsy Smith, the noted evangelist, participated in the Welsh Revival. He later related this experience:

A man became convicted of his sins under the preaching of the Gospel and made public profession of faith in Christ. Returning to his old associations, he was beset with doubts.

He doubted the Bible, the person of Christ, the plan of salvation, the fact of forgiveness, everything. His carnal mind proved to be "enmity toward God." In distress he wrote Gypsy Smith a letter, pouring out his heart.

The Evangelist was sitting by a window when the letter arrived. A gentle snow was falling outside. In the distance, a mountain was being wrapped in a white mantle.

Gypsy Smith visualized a tiny, fluffy snowflake pause in midair, and ask the mountain whether or not a landing could be made with safety. Could the mountain bear its weight?

From the rugged depths of the mountain came these imaginary words: "Yes, little snowflake, you can trust me. Have faith. Let go. Relax upon my bosom."

Gypsy Smith penned the parable for the man and added this terse passage from God's Word, "Underneath are the everlasting arms."

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